



LIGHT ON THE ANAND-YOG

(Special Introduction & Illustrations)

Dictated by

Maharishi Shew Bhart Lal Ji. M. A.
Radhaswami Dham, State Benares.

Re-written & Published by

Murari Lal B.Sc., A.M.I.E., P.S.E.
Assit. Engineer, Ludhiana (Punjab).

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THE LIGHT ON THE ANAND-YOG

Embodies the results of experiences and experiments of past ages. The salient feature of this book is that it does not adopt any symbolic language whatever. Spiritually-minded people, if they attend to the arguments carefully, will find that: (1) Real Spiritual devotion and attainment of the Kingdom of God, are possible *in this very Life*; (2) Laws of Spiritual training are as simple and natural as all natural laws; (3) To attain Perfection, it is quite necessary to harmonize the Body, Mind, and Soul, by concentrating the "triple-point" of Body, Mind, and Soul, in the Fourth Dimension. (तीन छोड चौथा पद दीन्हा* सत पुरुष सतगुर गत चीन्हा) Swamiji Mahraj; (4) The practice of Anand-Yog is the Passe-Partout—Master-key—That opens and paves the way to Life's Happiness and Sweet Essence.

—PRINGLE RANG RAO (DESH-MUKH).

Dedicated to

The Merciful Supreme Master

RADHASWAMI,

for the benefit of those
that aspire for Refuge
To His Lotus Feet,
here, there & elsewhere.

BY

His humble Devotee

“ MURARI ”

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Compendium.

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FOREWORD.

To our readers young and old, of any nation or religion whatever, that have a spiritual bent of mind.



1. To understand One means to understand all. And to understand all is to understand none. That One is God, Divinity, Self, or call it by any name you will.

2. Religion is only the affirmation and declaration of this One and irreligion is Its denial or negation. Religion is nothing but a system of ideas based on theories and practices for realizing this True One or Great One.

3. Affirmative and negative must go side by side. Do not quarrel with those who deny or negativate. They lack affirmativity. And until their experiences and observances are not extended, what right have you to force your ideas or Faith on them? Rather patience and tolerance must be observed with them.

4. If there is God there ought to be No-God. Both are relative terms. If there is one the other also must be with that. Some are on the side of This, others are on that. It is only natural.

5. If you are religious, it is your concern and not of the negativists to study, make research and find out Truth for yourself. Do this and leave aside those who are not interested with it or in it. Theism and Atheism are the two sides of the same question.

6. If God is any entity at all it must be seen, known, realized and found out ; otherwise, it also should be left alone. In the same way, if religion is the highest blessing, as it is claimed to be, it must be researched, analysed and criticized and understood properly. It is folly to worship God or embrace religion without comprehending the reality.

7. God is a Fact in Nature and religion is the system of thoughts, observances and philosophy pertaining to it.

8. You are Spirit, Mind, and Body,—three in one and one in three. And so is God, Spirit, Mind, and Body, three in one and one in three. Accept or refuse the fact as your bent of mind directs you. But if you accept it, it behoves you to abide by it, to work at and to become one with it, attaining its real at-onement, which is salvation and on the other hand if, your case is otherwise, do not bother yourself with it but go on with your different interesting pursuits of life.

9. In spirit there is bliss, felicity and contentment ; in mind there is thought volition and research ; and in body there is action. Think first, what you are, spiritual, mental or physical and then mould your life accordingly. If physical, engage in your bodily work ; if mental, cultivate the habit of thinking ; and if spiritual, lead the life of bliss. And others will follow in time. Lip-talks are of no avail. Be what you are. Religion is lived and not talked out.

10. Religion pervades and permeates action, thought, and happiness. And all might become religious in soul if they could

bring to their mind the truth underlying religion.

11. The real goal of a religious man is to translate Spirituality into Physicality and spread bliss all around. The Kingdom of Spirit is Spiritual. It is Heavenly not Earthly. Heaven is different from Earth, and God is different from Satan or in the language of religion, Spirit is different from Matter. Mind is only the intermediate link betwixt these.

12. This is easy and not difficult—easy for those who know and practise it, difficult for those who do not know and do not practise it.

13. Spirit is happiness and it is brought down into the realm of mind and matter everyday. Mind is made to descend every time into the plane of matter. You do it and yet you ignore it.

14. The creation is of grace and not of disgrace. Love, Light, and Life, all three, come down into the material body in the form of currents to enliven, to enlighten and to endear the matter. Do you not do it yourself everyday? You do it unconsciously

and so lack perception. When you wake up force, energy and thought all come down to the body, from the fountain of head, the seat of Life. Life runs down through nerve-tubes or nerve-pipes and then it is translated again upwards, higher into the centre of the nervous system. This is everyday's occurrence in the form of wakefulness, dream, and deep sleep. And still you do not realize it.

15. The teaching of the RĀDHĀSWĀMI FAITH is to do the thing consciously which is already being done unconsciously. Be man and try to spiritualize your mind and body both and be happy. Thus bring down Heaven on Earth first for yourself and then for others. Unless then Kingdom of heaven descends below there will ever be distress, unrest, and peacelessness. It is only in the Spirit that the qualities of bliss, rest, and peace abide.

16. The light of a lamp goes straight to the dark region to enlighten it, to illuminate and to make it just like itself. In the same way the Divine Grace or rather Spirit Entity comes down below to render the matter to

its own Form. Try to comprehend this and hearken to the teachings if they appeal to you.

17. This is not all. This is only the initiatory step in the ladder of Spirituality, others will follow in time. Teachings as such have been outlined in this treatise for the good of many and for the welfare of all those whose vision is not polluted by the dust of prejudice, fanaticism and bigotry.

ABOUT THE BOOK

This book though small requires careful and repeated study. It is divided into three parts, apart from the special introduction.

The first part, "Multiplicity," deals with:—

1. Unity and Diversity of Life.
2. Three zones: of Matter, Mind, and Soul.
3. The conditions of mentality.

The second part, "Unity," deals with:—

1. Spirituality as unity of the imperfect individual entity with the perfect Universal Entity.

2. Attainment of Spirituality as possible through Yóg-practice only, and Ānand Yóg, the most natural one.

3. Spiritual happiness for a man of spiritual mind as physical or sensuous happiness, as for the physical or sensuous man.

4. The three conditions of wakefulness, dream, and dreamless sleep as produced by the spiritual current running through our system, whose fixation produces happiness, and whose non-fixation misery.

The third part, "Method of Unity," deals with:—

1. Fixation of the Spiritual Current or rather "Attention" (for want of better word) as Yóga or Union.

2. The different foods of the three different bodies, gross or material, subtle or mental, and causal or spiritual, of man.

3. Man (God the Son) as Divine and essentially God the Father.

4. Soul as immortal, and "Perfection is the outcome of Perfection." One must train

the Spirit to ascend to the spiritual centres in the body with the help of the Sound-principle which is reverberating within the living man but unknown to him. RĀDHĀ-SWĀMI FAITH prescribes the most easy step to attain it and through it the God-head beyond. Ānand Yóg explains the theory and practice of how to transplant the Kingdom of Heaven on the Earth.

ABOUT THE " WORDS OF THE MASTER " REGARD-
ING YÓG AND RADHASWAMI FAITH.

Theory precedes practice. Theory is not all in all. it is only a stepping stone or a beginning of practice. No amount of theorizing will make a man perfect. It is only practice that makes him so. 'Practice makes a man perfect' is an old adage well-known to all.

Every system of thought has three important items attached to it :—

First, the theorization which is the commencement, introduction, or philosophy in embryo. Why should one do such and such an act, or why should not one do it,

or why should this be better than that, etc. The explanation of these is philosophy. The theory and its philosophy find development in man when he reduces them into practice.

Secondly, the lives of the Great Ones who have followed the course of training and achieved success. They themselves were successful and their lives have become search-lights to those who grope in the darkness surrounding their path. It is said that example is better than precept; and here, we may remind our readers, that precepts are nothing but theories depicted, described, and reduced into speech while the examples are the lives of the Adepts and Experts or rather successful men who removed the doubts lingering in the minds of the Aspirants who would like to be the practisers of any system.

Thirdly, the practice which should be done as it was done before, by the sages of yore. And why should this practice be done, is explained by ideas which find embodiment in philosophy. The poet has well said :—

“Lives of Great men all remind us,
We can make our lives sublime.”

Philosophy not reduced to work, action, or activity is a dry bone of dead thought which can give relish only to those dry-headed discoverers who waste their time and energy in mere lip-talks. Religion and philosophy both are allied together. There is no religion without philosophy, and at the same time there can be no philosophy without religion.

Many misunderstandings and misconceptions exist among the educated and the uneducated peoples in India. None of them is to blame. Man is born inquisitive. From infancy to old age he questions and questions and he has a right to get answers to them. That is his heritage, and no heavenly or earthly Power can prevent him from getting what is his due by right. If any one really knows the proper answers to his questions, he should dare to reveal it. But if he is ignorant himself, he should not utter what is ambiguous.

RĀDHĀSWĀMI FAITH is more dogmatic than mystic. Nothing in it is shrouded in mystery. All is plain and clear as day-light.

Every thing as far as possible has been explained by it at length. It is a general belief that Yóg is mystic and everything in it bathed in mystery. Nothing can be more absurd than this. Yóg is a system of philosophy. Its theories and practices are well-defined and well-founded accordingly. And so is the RADHASWAMI FAITH which has a distinct school of Yóg of its own, reason-grounded, and founded on facts. Is not it therefore necessary that doubts lingering in the minds of the enquirers should be removed and its fundamental principles be made known in as lucid and clear a language as possible? The following pages are an effort to remedy this want.

6. "Awake, arise, tread the path carefully and until you have reached the Goal never think to rest," has been the remark of the sages of old.

A follower of RĀDHĀSWĀMI FAITH would say "Come, practise, experiment, and realise the purport of the teachings within yourselves, if you aspire after Truth, and do not over-praise or condemn the system till

you have practised it. Come, practise and see and you will realize its truth."

7. My friends often ask me as to what the teachings of the RĀDHĀSWĀMI FAITH are, and why it should be propagated when there are so many religious sects and sub-sects already existing in India or elsewhere. To these friends I reply:—

(a) The teachings of the RĀDHĀSWĀMI FAITH are meant, to attain spirituality* to get individual Self revealed within the August Self, and to get rid of the bonded state of birth and death.

(b) In the realm of Matter nothing comes into existence unless there be a demand for it. Nature is very economical. Unnecessary articles do not find room in it. Whatever is here has its own importance. There is a want and the want needs to be supplied. As such, there are many persons who do not feel satisfied and contented with what

* Spirituality is different from what is now-a-days called so. Spirituality in Yog-language means Spiritual attainment and union with the Divine.

is offered to them by the so many so-called religions and it is because of them that RĀDHĀSWĀMI FAITH has come into existence.

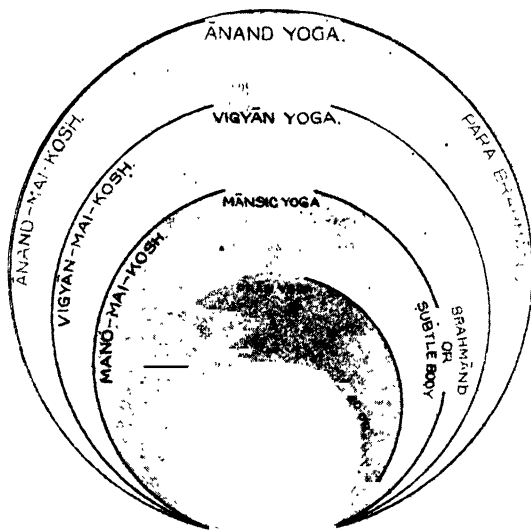
8. I believe these brief answers are enough and they will be found satisfactory. For the benefit of such people, this handy treatise has been compiled. It is not exhaustive nor does it claim to be so. Nevertheless it is comprehensive and it designs to throw light on the various questions raised by the querist, and if it serves the purpose for which it is designed, I shall feel as if my labour has not been lost. These are the “Words of the Master” reduced to writing.

“ MURARI ”

THE PANCHA-YOGA CHART



1. Anand-Yóga pertains to Anand-mai-Kósh, the Causal-body or Kāraṇa-Sharir (कारण शरीर).



II

2. Vigyān-Yóga pertains to Vigyān-mai-Kósh.
3. Mānsic-Yóga pertains to Manó-mai-Kósh. These two sheaths are in the Subtle-body or Sūkshma-Sharir (सूक्ष्म शरीर)

III

4. Prān-Yóga pertains to Prān-mai-Kósh.
5. Hat-Yóga pertains to Anna-mai-Kósh. These two sheaths belong to Gross-body or Sthū'a-S'harir (स्थूल शरीर)

INTRODUCTION

Yóg in its literal sense means: junction, combination, conflux, or meeting. It comes from Sanskrit word 'yuj' (to join). In its primary and secondary meaning there is no difference at all. Harmony or concordance, also, is a sort of Yóg or Union. When religious meditation is aimed at, the mind is fixed in something abstract with which it gets bound or tied-up. This is also Yóg or Union.

Like other conditions, it has also different stages. They are nothing but expressions of the degrees of connection with the object of connection. When you are living in a tract or country watered or drained by a certain river, you are in a way united with it. For, living in the basin of that river, you cannot but drink in or absorb the moisture that pervades throughout the atmosphere surrounding it. You live in it, and in a way, are situated within its influence. In Sanskrit this is called 'Sālók-Yóg' i.e. being united with a

particular Zone. Again, when you come into the vicinity of river, the degree of union is comparatively enhanced. The moisture thickens into a raised state of humidity and not only are you affected and influenced by it but really you live in close contact with its watery condition. This union or affinity or closeness in Sanskrit is called 'Sāmēp-Yóg' or union of nearness. Likewise when you have dived or plunged yourself in the river, you get surrounded by its water on all sides. Water is below, above, right, and left of you. From tip to toe your body is drenched in the element which has not become now an external covering only but it has entered or soaked into your body through the various pores of its various limbs. No doubt there is difference between you and the water but apparently you appear to be formed of it just like a fish in a pond. In Sanskrit this is termed 'Sārūp-Yóg' i.e., having the same form.

After these three comes the intimate union which is likeness, similarity or identical union with the object aimed at. In this

condition the soul of the man acquires the quality of identification and identifies itself with it. In Sanskrit it is called 'Sāyuj-Yóg' this union may be termed Perfect Unification. It is the sum and substance of Yóg-philosophy. The Foruth Condition of Realisation which exceeds the Three Dimensions to be explained later on.

All these stages have been classified under :

'Hat-Yóg,' the union of individual-Physicality with the Universal-Physicality;

'Prān-Yóg,' the union of individual-Breath with the Universal-Breath;

'Mānsic-Yóg,' the union of individual-Mind with the Universal Mind;

'Vigyān-Yóg,' the union of individual-Intellect with the Univesal-Intellect;

'Ānand Yóg,' the union of individual Blissful or Happy condition with the Universal Blissful or Happy condition.

These systems of Yóg are based on the five sheaths engulfing the Spirit-entity.

(vide frontis-piece).

In the Rādhāswāmi system of Yóg-

practice, the devotee begins his practice from the centre of Happiness (Ānand-mai Kosh), leaving aside the consideration of other centres, the union with which centres is not of very much importance, as their practice is hazardous, risky and often injurious, resulting in the derangement of mind.

The practice of Ānand-Yóg is easy, simple, practicably practical, and can be performed by young and old, men and women, adults and boys, and all, not only without any risk to themselves but also with superior advantages. Mentality, Intellectuality, Physicality, all get enhanced and the whole system i.e. the composite human body (being composed of three bodies) gets very beautifully toned down and sublimated and subtilized. It is also innocent, and innocuous as it is practised with happy mood of mind in the very centre of Happiness (Ānand-mai Kosh). The practice does not appear hard, and it very easily results into Spiritual up-lift or rather the elevation of the Spirit into the regions beyond that of Ānand-mai Kosh which is the border-land of the Matter and the Spirit regions.

The process is explained at length in the body of the book.

II

Every sort of accomplishment requires a particular kind of qualification, and the system of Yóg too, is not exempt from this principle. Those who have such inherent inclinations, in-born tendencies, and innate qualifications in them, they only are regarded as deserving the training. In the technicality of Yóg School, such aspirants are called 'Adhikāries.' Properly speaking, only such qualified personalities are entitled to practise Yóg which is of various kinds viz, Physical-Yóg, Subtle-Yóg etc., as has been detailed in the frontispiece of this compendium. Some of them are very hard to attain; but the Ānand-Yóg is an exception. Any and every man that is willing to undergo the training can aspire to acquire its theoretical and practical knowledge through the grace of an adept preceptor without any risk of whatsoever nature either to his body, mind, or brain. The incidental dangers arising from other systems, have nothing to do with this. Nevertheless, the public

propoganda through lectures and discourses is strictly prohibited. The competency of the pupil is a matter which should be determined by the Guru Himself. He only knows how to stimulate the Yógic impulses by reason of the antecedent discipline required of the disciples. The aspirant however must be intelligent. His attitude of mind should be essentially possessed of religious devotion, inspired by a desire for union which leads to perfect liberation. His other qualifications are: the control of senses, abstinence from injury to all beings, mindful of doing good to the animate, purity of mind, faith and refuge in the Grace of the Supreme Father, Sat-Purush Rādhāswāmi. He must avoid religious disputes, as every religious dispute is based on bigotry which is the mark of a narrow mind.

The attainment of Ānand-Yóg, undoubtedly, leads to the Blissful state of Mind; for it is performed in the Ānand-mai Kosh (sheath of Bliss). The practice begins at the 'Ājanā-chakre,' which is situate betwixt the two eye-brows (in the entrance to 'Sūkshma-sharir' or subtle body). Speaking of the

“Blissful state of Mind” we have to say here that there are various sorts of pleasures: physical, mental, intellectual and so on. The brutes have their happiness confined to the physicality and the physical, bodily, or outward pleasures. Man in this state is akin to the brute. A mental or intellectual man's happiness is different from that of the brute-man. He is of a thinking mood of mind and he gets pleasure in thought, philosophy, ethics etc. The ‘Ānand-Yógi’ is different from these. His happiness is Spiritual, the result of his concentration on the higher centres. The consciousness of this Spiritual happiness leads him farther and farther into the higher Spiritual regions and in the end he gets himself absorbed in the last stage which is ‘Móksh’ (liberation). Spiritual up-lift or Spiritual elevation begins from ‘Ājanā-chakre’, a necessary and detailed account of which will be found in the body of this treatise.

III

The individual Selves (‘Jeev’) are enclosed within and confined in the three regions: ‘Para-Brahmānd,’ ‘Brahmānd,’ and ‘Jēvānd’ i. e. the ‘Pind’ or body. Likewise, the man is encased

within and confined in three bodies : causal, mental, and gross,—technically called ‘Kāranā-, Sūkshma-, and Sthūla-, Sharirs-’ In a similar way he finds himself bound with the fetters of the three-conditional consciousness called wakefulness, dreaminess, and dreamlessness, known among the mass of people as ‘Jāgrath-, ‘Swapna-, Sushupti-, Avasthās’.

As is the creature, so is the God. . God is nothing but the binding-principle in Nature, whom, the people of Rādhāswāmi Faith, call “Kāl” are “Mahā-Kāl”. He is the Supreme Deity of all the so-called religions of the world. Bound as he is, he binds all. The idea of bondage comes from him and his ‘Ahankār’. He is the ruler of the Universe and as long as the individual Self finds himself inhabiting His realm, he cannot dream of release from the fetters of the above conditions. It is His Will that they (individual Selves) should remain bound.

Beyond these is the unconditional state of freedom which is technically termed ‘Turiyā-avasthā’—Fourth condition—‘Chauthā-pad’ (according to the Rādhāswāmi Faith.)

Rādhāswāmi Faith lays much stress on the attainment of this unconditioned-condition of which few of these bound or fettered ones have any glimpse or reflection whatever. This is The Real; and the Supreme Ruler of this has been termed Rādhāswāmi Dayāl. It is why some devout souls pray, in human language, without knowing the purport of their prayer:—

“Our Father, Which art in Heaven,
Hallowed be Thy Name,
Thy Kingdom come on Earth,
As it is in Heaven.” etc. etc.

This prayer clearly shows that he who invented it, was to a certain extent conscious of the Reality, though he failed to bring to human mind the Truth inculcated by him.

The three-conditional realms in Nature, are only reflectionary images of the Real One. This Kingdom is the kingdom of Matter in its causal, subtle, and gross form. The Real One is beyond these. It is, properly speaking, the Spirit-land where the Spirit rules Supreme. It is its undisputed king-

dom bereft of Trinity, Duality, and Unity even. For, these are the various aspects of manifestation in Matter. The praying devotee aspires, with the inspired idea, of bringing down that unconditioned-condition, on this conditioned plane of existence, the mortal abode of the immortal souls. The devotee all the while repeats the formula of the unexplained and ambiguous, though not wrong, assertion of Unity-in-Trinity and, Trinity-in-Unity, without fixing or concentrating his attention on The Real Divinity within himself, and without gaining entrance into the Kingdom of God, that lies within his own Self.

Cause and effects have their origin in the Causeless One. How this Causeless One affects or tends to become the cause and effects, is a Universal Riddle which is solved by the practice of the 'Ānand-Yóg' i.e. Union through Bliss.

IV

The subject is unfamiliar, and at every step there is the dread of its becoming tedious, which we want to avoid. Our aim is to present it in the most easy, practical, and

interesting form to alleviate its tediousness and bring to the mind of the reader what we want to infuse into it.

From the last, it will be evident that we feel surrounded with three dimensions: causal, subtle, and gross, which we have enumerated as 'Para-Brahmānd,' 'Brahmānd,' and 'Pindānd,' i.e., the Causal-Bodied Universe, the Subtle-Bodied Universe, and the Gross-Bodied Universe. There can be no effect without cause and the cause pervades its effects in its various stages. Cause is one and its effects are two in this case at least, from obvious points of view. The realm of effect, at least its gross aspect, is composite of so many details that it will be impossible for us to delineate it in its various specified forms. We shall do this as we proceed further.

At the very outset, it should be noted that every universe, in its various items, is nothing but a reservoir or fountain-head of the tiny drops that compose it. So, the Causal Universe, we may without any fear of contradiction say, is the source or spring

of all the causes that are latent in it but find scope in the stages that follow and thus become patent. In the same manner, the Subtle Universe contains all the items of subtilities that get manifested in their manifold and detailed forms down below. Likewise, the Gross Universe is the source of numerous grossities underlying it, that assume outward expressions in the course of evolutionary processes. The cause is the seed as it were, and the devolution, the involution, and the evolution are its various manifestations. It germinates, grows, overgrows and fractifies. The cause lies hidden in its effects. So far, we think, we have explained this point satisfactorily ; and now for its details.

The animate objects are possessed of three consciousnesses, viz., wakefulness, dream, and absorption (sound sleep). This absorption (sound sleep) is cause. It is reversion to the original source. Everything has been swallowed up there, as the seed swallows the tree, branches, flowers, fruits, leaves, etc. etc. It is the sum and

substance of all that had become apparent. The dreamy process is the subtle state of manifestation. Everything in it is delicately crafted with nicety of distinctions. It may be likened unto the states of germination, sprouting, budding, vegetation, growth etc., inwardly, as the embodied One observes, experiences, and experiments in his introspection when engrossed in and with dreams. It is confined to the internal process of in-growth, while wakefulness is the gradual progress externally, wherein the cause gets dense and visible to the naked eyes. The tiny drop, as it passes in this way from cause to gross, attains the three sorts of appearances inb orn and inherent in it. He thus gets awakened, gets dreamy, and gets absorbed in himself—which states are linked with the tri-lateral reservoirs detailed above. It is here, in this tiny entity, that we find the Principle of One-in-Three and Three-in-One. It is Unity : it is Triplicity united into One.

V

Now we come to further details.

The awakened soul, performing its functions in the sensual plane of his physical frame, is technically called in Sanskrit, 'Vishv' i.e., worldly, or the awakened state. Here, he enjoys the gross food of his senses, the aliment necessary for the nourishment of the gross body which confines him. As is the devotee, so is his God. The Supreme Item, or rather the Supreme Deity predominant in this gross plane, acting as a Reservoir for holding these tiny animated beings, is called, from the point of view of these waking souls, 'Vishvānar' i.e. relating to all men. This is the God of the world, and acting as an ocean, He has all the wakeful entities abiding in Him. He pervades all, and no being is exempt from His influence. He is immanent in these, and Omnipotent.

In another state, the dreaming soul in the subtle body which is inclosed in and within this body, gets the name of 'Téjas' i.e., shining one, effulgent in his own effulgence, conscious of the dream-consciousness, enjoying the subtle food—aliment of thought, intellect, mentality etc., which is nutritious

for the subtle body. Just as the dreamer, entering into the interiority of his subtle abode, gets himself engaged in thoughts and fancies, and plays with the images in the mind, so is God the Dreamer peculiar to the Subtle Universe, the Reservoir of subtilities. From the point of view of the tiny dreaming entities, He gets the name of 'Antaryāmi' i.e., He who pervades the whole subtle-system and is omnipresent there. He is the supreme ruler of this universe, controlling its economy to the full. He is the collective or aggregate of the living substances inhabiting it. The word 'Antaryāmi' is derived from two Sanskrit roots 'Antar' (inside), 'Yāmin' (to watch). Also 'Yāmini' means "Night" as well.

Then comes the third condition 'Sushupti' (dreamless sleep, sound sleep, absorption or dreamlessness etc.), wherein there is neither wakefulness nor dream. The tiny creature inhabiting this region is technically called 'Prāgyā' i.e. wise and knowing (from Sanskrit, parigyaṇ or prāgnya). He is as if he were full in himself. His consciousness is complete there, bereft of

discriminality or partial perception, wanting nothing, desiring nothing, enjoying the aliment of Bliss which is the nutritious nutriment necessary for the causal-body. Here, the sleeping entity though separate, has its individual-self apparently absorbed in the Cause, Causal-reservior or Causal-fountain-head. The Supreme Deity which controls and regulates the economy of this Causal Universe, is called 'Hiranyâ-gārbhâ or Sūtrātmā (Sutre=thread, and Ātmā=soul). All or tied with and in Him just like so many threads in the cloth. Herein He is omniscient and pervades the whole system.

Now, this description of the Macrocosm and the Microcosm is, though little, complete in itself, showing the similarity between the individual-Self and the Universal-Self.

Here ends the purport of the formula "One-in-Three," and "Three-in-One," and we too finish the statement of "Unity-in-Trinity" and "Trinity-in-Unity".

VI

One confined to the realm of Trinity, does

not rise to the pinnacle of Truth or Spirituality. The Initiate is required to make ascent to the Fourth Heaven where he will get a chance of enjoying the Supreme felicity of union with the Heavenly Father. That is what had been hinted at in enigmatical and ambiguous terms in the so-many Scriptures. In the Trinity there is no pure Spirituality in the true sense of the term. That is the realm of cause and effects wherein Spirituality is enveloped in the sheaths of cause and effect. What a man sows, he reaps. The law of cause and effect has its authority in these regions. Whatever the preachings we find here, they do not tend to equality, and much less result in Unification. A man might be pious, might be ethical, might be virtuous according to the relative senses of the terms, but these lack Spirituality. It is something different from them. They are only conventions and covenants or necessary social laws that have their value existent in the social organization of the human beings. They need not be decried. They are essential according as the by-laws that govern the human economy. Here down below,

from cause to effect, we are confronted with Matter. Matter here, is the Supreme factor in its various forms and it has bound down the Spiritual Entity. Spirituality should be sought beyond this realm of Matter. Its Government, if it is a Government at all, is in the Heaven and not below. Very few comprehend these teachings, for they have been shrouded in mystery and their exposure has been regarded as throwing pearls before swine ! Study yourself, and find out how far this statement is correct. The solution of the Riddle of the Universes, if it is to be solved at all, finds its solution in the embodied Spirit. He is One and He is Three, He is Three and He is One. He is Holy Ghost (cause), He is God The Father (subtle), He is God the Son (gross). Is not this Kingdom of Trinity lying within himself and within his Self ? How ignorant he is and bent on repeating the aphorism or formula of Trinity without knowing its purport ? Will it do any good to him ? Will it ? For, as yet, he is beyond the realm of Reality of which, properly speaking, he has acquired no glimpse at all. Seek

the Kingdom of this God within your 'self' as much as you can; but this Fact is distant and is not in one's easy intellectual grasp. Grope in the dark as much as you can; unless you are guided by an Adept Master, through the process of Yóg-training, Light will not burst forth on you; and we are afraid you will not be able to get the clear vision of the Light that shines above in its full and glorious splendour, somewhere near you, within you, and beyond you. No amount of theology or theosophy will be of any avail. This is the message of the Master for the aspirant souls that thirst after Truth; and anything falling short of it would not satisfy them.

VII

It is not every one that becomes spiritual. Man does not aspire for the Kingdom of Heaven as much as he hankers after the Kingdom of Earth. Look around and verify this truth yourself.

One desirous of Spiritual uplift needs to be sprinkled with the Celestial Fire that bu

within his Self. For, the Path to Heaven lies through himself and his Self, and it is the internal Fire or the Light within, that, by and by leads him to the furnace of effulgent Luminary. It is the sign of the Fourth Heaven inside. The Initiated one feels it, perceives it, and is affected by it. The Fire within i.e. the flickering Spark lying dormant, when ignited by initiation, gets inflamed, and leads the Light-Seeker to the realms beyond, beyond, and beyond. Otherwise, in the whirlpool of sensory and motor currents, he descends down-ward every day, and ascends to their Causes every night. "eat, drink, and be merry" is the motto of such people. They want, but their want is not satisfied. For, in the realm of wants, the multiplicity of wants abounds. One desire is partially relieved and thousands more approach and engross him on all sides, just in the same way, as when one filling his water jug, finds the depression caused by his taking away of the water, attacked and filled up by the in-rush of water from all sides. How can one expect to become wantless and desireless, where wants and desires have their

ascendancy? Senses and Mind must go on creating their progenies day by day, denying peace and quietitude to the inmate of the Trinitized body: causal, subtle, and gross. Not much of preaching is required for the spiritual uplift. Ascension above, is the only essential step that helps the escape of the fettered entity to the sphere of freedom and liberty.

This immergence into the Fire of Initiation is the first process whereby the idea of the Divine Ideal is imparted to the Aspirant. These two go side by side and when some progress is made within, and the progressive soul feels conscious of it, the third process i.e. the Sound-principle is taught to him. Here we resort to the three methods of devotion of Life, Light, and Love, leading to the realm where these three co-mingle with one another, become one, and thus lose the differentiated idea of tri-lateral aspectedness in Reality which is, in reality, nothing but Reality, and nothing short of Reality, Reality being neither one nor two nor three. And when this stage is reached, the uplifted entity gets itself showered upon with Grace.

Then and there only, good-will and peace rule Supreme and in no case else.

VIII

The two methods of devotion have been briefly noted somewhere above. They conjointly guide the path of the way-faring pilgrim upwards to the Temple of the Holy of Holies. The third and most important one is yet to be hinted here.

It has been said 'Shabd nishtham Jagat' (शब्द निष्ठम् जगत्) i.e. the world sprang out of and stands by Sound or Word. In reality it should be said this way: 'Shabd nishtham Brahma' (शब्द निष्ठम् ब्रह्म) or 'Shabd nishtham Akhilam' (शब्द निष्ठम् अखिलम्), i.e. the 'Brahm' and all sprang out of, and stand by Sound.

In the beginning there was nothing but Sound. Unmanifested it was; from thence arose Its manifestation. The Force was somewhere polarized and from it proceeded gradually, vibrations after vibrations of Sound, and innumerable worlds rushed forth into life and shape, as sparks from the fire, or bubbles from the spring, in globular forms. For, Motion is always in the form of a

curve, and of this curvilinear motions or vibrations were created spheres after spheres, the three Dimensions of which have been already described in the previous notes. They have been located below the Fourth Dimension which is Static, which is the Holy of the Holies, and the Sanctum Sanctorum.

Thus, is rooted and grounded in Sound he, she, it, I, thou, etc. Sound is here, there, and elsewhere; right-ward and left-ward; scattered around in the East, West, South, and North; above and below; everywhere. All personalities and impersonalities have their existences in Sound. Sound is the symbol of ecstatic Bliss. Sound is the Spirit of the Spirits. Sound is the Light of the Lights. The theories and practices, what are they but Sound? Creator, Creation and Creatures are nothing but Sound. Some Scriptures describe this Sound as Word, the Ego-principle permeating the Universe. It is even so, and it is something else as well. All that is, that will be, and that was, is nothing but Sound. All find expression in Sound, in Word. All manifested in Sound and by Sound. All are

represented by Sound. Sound is explicable, Sound is inexplicable. What is God but Sound personated? What are you, I, he, she, or it, but sound personified? It is something that is the essential-whole or essential-part of all. Divisible and indivisible, limited and unlimited, thought and unthought, visioned and unvisioned, these are nothing but Sound. In motor and sensory Currents sound exists as their very essence; in mentality, discriminability, and thought faculty, it is as if it were their very life. In cause, in effect, what is found but the Sound?

What is Sound then ?

Sound is the creative-principle that proceeds through Kinetic agitation under the Static polarized region. It pervades throughout, and everywhere. Nothing can exist without it. All exist in it. God, Godliness; Divine, Divinity; Human, Humanity; Animal, Animality; Spirit, Spirituality; Matter, Materiality etc. etc., like threads in a cloth, are woven and interwoven in it. Few have as yet realized its significance. Treat it in a Scientific, philosophic or in any other way,

everything in the end is reduced to this Alpha Omega of all. All in extenso whether in aggregation or divisionalization is Sound only.

It is Life, Light, and Love—a principle which is Sanskrit finds expression as 'Chaitanyā' in its broadest sense.

As Life, It descends and ascends in vibratory Currents, producing music inherent and inborn, which gladdens the heart of the hearer. This aspect of it is Love and Bliss. Its middle aspect is Light. Wherever it vibrates or reverberates, it creates the principles of intelligence, mentality, and intellectuality. And so, no discrimination can come into force without it. It is even all, and all-in-all.

In the 'Ānand Yóg,' it is treated as the very essence of Happiness; and the way-faring pilgrim, treading the path of Spirituality upwards, finds himself enraptured and engrossed in it, and thus he is enabled to make further and further uplift in the regions beyond, with ease and comfort, feeling no

irksomeness, no pain, no labour, and no exertion on his part. This continues till he reaches the goal which is the very Sound itself in its original un-named, un-formed, and un-embodied aspect.

Oh Heavenly Music! Blessed are they that are in tune with Thee, the Guiding Angel of the pilgrims to the Holy of Holies! The True Preceptor within every soul!

Oh what self-effulgent consciousness you are! Roaming in the pleasure garden of the senses, rambling in the sensory and motor organs of the body, and filling in the internal apertures of all the discriminating faculties! Blessed are they that are in tune with Thee!

Oh how fascinating! From below to u above, nothing but Sound and Sound! You are Earthly, Heavenly, and something beyond the Earth and the Heaven! Blessed are they that are in tune with Thee!

Sound, this is the third method resorted to by the devotee. This is the simplest and the easiest process of controlling the way-

ward and restive mind. This is why so much importance has been attached to it. How these methods are taught, is a matter of initiation and it needs no description here. The aspiring candidate is required to undergo the Baptism through sparks of Fire and sparkling rays of Sun and Moon. *

IX

In the beginning of manifestation there was, there is, and will be the Static and Kinetic conditions of Divinity. Static is above and Kinetic is below. Static condition stands aloof, apart, and exclusive. While, below this Static state, the Kineticism is vibrating in nebulous condition with polarization and non-polarization of energies in playful state, of atoms, ions, electrons etc., appearing and disappearing in positive and negative forms. These combine and create the Causal Universe. Then as a natural consequence, springs up the Subtle

* This is poetically and allegorically expressed. For, the initiated one will find that he is himself a centre emanating Light etc., like any luminous object in Nature. And he can transfuse it and infuse it into others likewise.

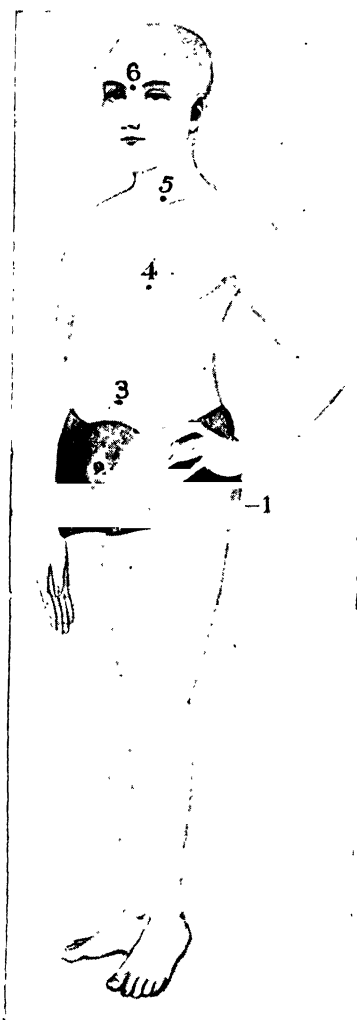
subsequented in its turn by the Gross Universe, as represented elsewhere.

The path of the efficient Soul lies within and midwixt the inside of the 'Sushmnā' artery that goes straight from down below to the upper and the uppermost regions. It is like a rope situate between 'Idā' and 'Pingalā' arteries. 'Idā' is a tubular vessel, one of the channels of the Vital Spirit, on the left side of the body. And 'Pingalā' is a similar tube on the right side of the body. This 'Sushmnā' passes up from the rectum in the gross body right through the Subtle, and the Causal-bodies upwards into the Static Sphere hinted and alluded to. The Path lies within it.

Every region, the Gross, the Subtle, and the Cause, has six important 'chakrās' or circular rings assigned to it. They locate certain powers, faculties and elements etc., in them. The description of these, often, is detailed in the books on Yóg-systems. The following tableau of the 'chakrās' of the gross body, will give some rough idea

Figure (2)
Sthul (or Pind)
Chakre.
 or
Centres of
the
Gross Body.

1. Mūladhāra Chakre
or
Rectum gland
2. Swādhishta Chakre
or
Genital gland
3. Manipūr Chakre
or
Navel gland
4. Anāhata Chakre
or
Heart gland
5. Vishuddha Chakre
or
Throat gland
6. Ājanā Chakre
or
Third-Pupil gland.



of these to the reader. He should bear in mind that: in the zone of the Gross portion, they are gross; in the Subtle, they; are subtle; in the Causal, they are causes.

To enable the reader to continue the proper study of our subject, we refer him to the chart of the six centers or 'Shat-Chakrā' of the 'Pind' or the gross body, facing page (43) and also FIGUR II, facing page 44

Note:—

These 'chakrās' often have been paired with one another, e.g.,

(1) 'Mūlādhāra' and 'Swādhishtāna,' or 'Gudā-chakre' and 'Indriya-chakre,' or the regions of Earth and Water, as one;

(2) 'Manipūra' and 'Anāhata,' or 'Nābhī-chakre, and 'Hridaya-chakre,' or the regions of Fire and Air, as one;

(3) 'Vishuddha' and 'Ājanā-chakre,' or 'Kanth-chakre' and 'Tri-nétra-chakre,' or regions of Ether and Mind, as one.

This description will help the reader in comprehending the regions of 'Brahmānd,' and 'Para-Brahmānd;' and hence, it was in a way necessary to point these out here, in brief.

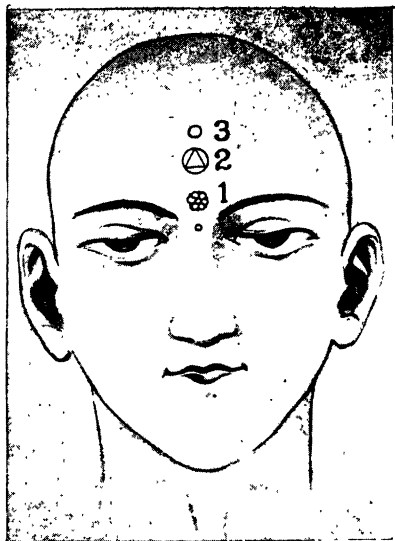
X

The six centres or ganglions as shown in the chart, represent the gross system of the human body. They are as depicted in FIGURE II, facing page (44).

These 'chakrās' (centres) are omitted in practice by the followers of Rādhāswāmi Faith simply because they are gross. They are reflections of the stages above i.e., the mental region of 'Brahmānd' which begins from the Third-Pupil, which gland is the conjunctive point of the 'Pind' and the 'Brahmānd.' The practice begins from this place. Above this, is the region of 'Brahmānd' existing in the head or brain between the Third-Pupil up to 'Shūnya' as is specified in FIGURE III, facing page (46).

As is 'Pind,' the region of the gross bodies, so is 'Brahmānd,' the region em-

Figure(III)
Sūkshma or
Brahmānd
Chakre,
or
Centres of the
Mental-Body.



1. Sahas-dal-Kamal or the Thousand-petal-
 led Lotus, above the eye-brows.
2. Trikuti, the seat of Three Eminences or
 Prominences.
3. Shūnya or the Region of Oblivion or
 Chaos.

bodying the mental Universe which is technically called 'Brahmānd' (the Egg of Brahm). The one is Microcosm, the other is the Macrocosm. Macrocosm has been likened unto Microcosm. They are similar and alike in their various aspects.

Instead of six, only three regions have been depicted here, in (FIGURE III). They have been paired as it is ; and, an account of their being moulded or linked together, only their three-aspected forms have been represented in the form of circles. For the explanation of this, the reader is required to read note at the end of the IX article wherein is shown how they have been paired in the gross body. Here, they are represented only as three circles.

The embodied individual soul is either wakeful or dreamy or in dreamless condition. So, this Universal Mental-Self 'Brahm' also, is either wakeful, or dreamy, or dreamless. The wakeful condition in both of them, is the state of conscious manifestation in full ; whereas, their dreamy condition is their mental consciousness ; while, their third or

dreamless state is the condition of absorption within themselves. Thus the three states or conditions are similar in both of them.

The living embodied individual-entity in wakeful condition, is called 'Vishv' (worldly) for he manifests himself in a thousand forms from his top to toe, displaying his energy through the apertures of the organs of sense, the organs of action, the nervous system, the arteries, the millions of pores, etc. etc. In comparison to this the wakeful 'Brahm' has been called 'Virāt', (making big sound). He is thousand-eyed, thousand-headed, thousand-handed, etc. etc. His region is called 'Sahas-dal-Kamal', the thousand-petalled Lotus.

The living embodied individual-entity while dreaming, is called 'Téjas', effulgent in his own native light, tri-lateralised from the point of view of meditating, discriminating, and identifying the various actions. His similar or prototype, the 'Brahm' in this condition, is called 'Antaryāmi' i.e., working inside or retiring into inner self and working within, in a tri-lateralised form, represented in the FIGURE III, by the triangle

inside the circle. This region of the dreaming 'Brahm' is called 'Tri-Kuti' (three-aspected) i.e., engrossed in three processes of three eminences as is the case with his reflectory image of the individual living entity below.

The individual dreamless living entity in the gross plane, gets the name of 'Parigya' (whole-wisdom), wanting in nothing—self-contented—self-contained—in one's own self. His prototype, the dreamless 'Brahm' gets the name 'Hiranya-garbhā' (golden Egg), or 'Sūtrātmā,' inter-threaded, inter-woven, internally absorbed in His own Self, not engaged in creation, manifestation, or displaying His energy either externally or internally. Bear in mind: as is the man, so is the God.

Now we come to the plane of 'Para-Brahm-ānḍ', the Universe beyond the Mental realm which is nothing but the Causal Universe as already has been said elsewhere. It is seedy, and its region finds room in man's brain. For the lucification of it, we specify the position of its centres in the FIGURE IV, facing page (48).

Cause is cause and it is Cause that sets

affected in its turn, just as seed being cause, gets germinated, fructified, etc.

It should be noted here, that the 'Sat-lók' where the Fourth Dimension begins, is the region which is in immediate affinity to and above this Cause. The subject here gets a little complicated. However, the 'Sat-lók' is the centre of the All-life, the Reality as it were. And its reflection below, becomes the Causal Universe.

It is situated in the head where the lobes have been sewed or jointed.* It is the centre of Name and Form. In a new-born child you may mark there, a sort of agitation which rises and falls, making a sound resembling 'Sat—Sat,' 'Sat—Sat,' 'Sat—Sat.'

These centres beginning from 'Mulādhāra' up to 'Sat-lók' are twelve in number. Technically they are termed 'Dwādash-Chakram.'

The 'Hat Yógies' begin their practice

* At the "Anterior Fontenelle," the unjoined portion in the skull-bones at the top of the head in an infant.

Figure (IV)
 Kārana or
 Para-Brahmānd
 Chakre,
 or
 Centres of the
 Causal-Body.



1. Mahā-Shunya, the Great State of Chaos or Absorption.
2. Bhamar-Gupha (the rotating cave) where Matter in nebulous form, is rotating, frolicking and playing.
3. Sat-Lók, the Life-region.



Figure (V)
Chautha-pad
Chakre.
 ———

(+ Sat-Lok)

- .. Alakh-lok. 2. Agam-lok. 3. Radhaswini
 Dham, the Centre of the Spiritual Sun.

from 'Mūlādhāra' and finish it at the 'Sahas-dal-Kamal' which they call 'Sahasrārā' or the Crown-chakre of the head, beginning from 'Sahas-dal Kamal' up to the topmost part of the head where the Hindus have their tuft of hairs and regard it as the centre of combination of the nervous systems. Thus they omit the intervening centres, of which very few possess any knowledge.

The Rādhāswāmi Faith however begins its devotional method from 'Ājanā-chakre,' the centre of 'Ānad-mai Kosh' or the Bliss-Sheath and continues to the 'Sāt-lók' and beyond.

In majority of cases 'Sat-lók' becomes the terminous point. On reaching it, the Spiritual elevation is easy to 'Alakh,' 'Agam, and 'RADHA SWAMI DHAM' which is the topmost part of the crown of the head. (See FIGURE opposite page 49). Up to the 'Sat-lók' the consciousness of name, form, and colour is possible. Beyond it they find no room. There is neither Unity nor Trinity. I is un-speakable. It is intuitional merely.

XI

This Yóg is neither mystic nor impracticable.. It is rather easy. All that is necessary is an efficient and eligible pupil who is qualified to keep his mind and senses under control, which is also taught by the Teacher himself.

The very name of Yóg is so much surrounded with ambiguity that a novice feels himself bewildered at it. He knows not what it is. Neither is it defined in clear terms. Moreover, it has always been said: "Yóg is the path to be treaded by the head and not by the foot;" "one who follows the direction of the nose, without flinching to the right or to the left, is worthy to be accepted as a disciple"; "man is an inverted being, turned upside down;" so on, and so, forth. Hence a Yógi has to tread the path of inversion within himself quite contrary to the other systems of concentration in vogue, in the world.

These sayings are nevertheless true to the letter, and if properly explained, they will remove all doubts and illusions. Man is an inverted being; man is required to go

straight in the direction of his nose ; man's duty it is, to walk through his head. These are indisputably the first principles, Facile Princeps, of the Yóg, and these find their true explanation in the words that follow :

(1) The 'Sūshmnā' nerve passes right up to the aperture of the nose and goes to the crown of the head. It is this Path that the pilgrim has to pass through, to the Holy of the Holies. Those who part their hairs through the middle of the head straight along the nose, point out this Path through the direction of the parting. This is what means following "the direction pointed out by the nose", and the way-farer is warned neither to turn to the right nor to the left of the Path. How easy this explanation ! At first it was confusing and breeding dread to those who practise; but by this explanation, all suspension and terror vanish at once.

(2). In the economy of Creation, man has been spoken of, by the ancient Seers, as "an inverted tree" whose roots are turned upwards towards the Sky and whose

branches are turned the towards the Earth. In structure, man and tree are the same. Skin, blood, marrow, fat, moisture, veins, arteries, nerves etc., are alike in both. They eat and drink through their mouths which are nowhere else but in their heads or roots. They think and act similarly. Man has his organs of sense in his head and so have the trees their sensibility implanted in their roots. But, alike though they are in every respect, reversion or inversion between them is the difference that one cannot do away with. The head of the tree is rooted down in the soil while that of the man flutters in the sky—call them roots or heads, they mean the same thing. Verily, his legs and hands are branches hanging down while in the trees they are up-lifted. Trees produce and shed their flowers and fruits upwards, but man's condition is quite the reverse of this. He casts his flowers and seeds downwards. etc., etc.

(3) The tree thinks through its root and the man thinks through his head. The life of

both lies more in the head or root than in the limbs or branches. The tree has his materiality of existence below in the root while man aggregates its thoughtfully or impressionally in his head. It thinks through the root and he thinks through the head. Whenever a man wants to know, he gets his mind lifted into the upper regions of his head. Practically he walks there to find out whether his aggregated impressions are amassed there or not. This faculty is called memory. This is walking through the head. In a similar way all the regions of Spirituality find room in the apertures of the brain up to the crown of the head and man has to tread these, planting his headly-foot on, and trampling these spheres of comparative materiality under his feet, flying upwards and upwards in the manner of a bird, till the highest goal is attained. This has been likened unto the walking with the head. Is this not true? Yes, but it requires practice. It requires practical knowledge, and it requires association with one's Master, *Experto Crede* (trusting one who has had experience). This much for the misleading ideas that find

utterances in the mouth of the ignorant people.

Now about the practice.

If one has restrained his mind a little, he can continue the practice to his advantage with the help of 'Sumiran', 'Dhyān', and 'Bhajan'.

'Sumiran' is the mental-repetition of the Holy Name which leads you to the Path within. 'Dhyān' is the mental-meditation of the Holy Ideal which lights your Path within. And 'Bhajan' is the mental-audition of the Holy Sound which eventually directs you to the Holy Abode within. What is difficult here!

Never utter the Holy Name in vain. Have recourse to it at the time of practice. Do everything to the purpose. Purposeless work will make you a slave of habits and then your mode of working, here, there, and elsewhere, will not be of a master but of slavish tendencies of ritual and ceremonial observances just like an automaton.

Light on the Path ! that is the result of meditation, or rather, Light which is

hidden in the centres, will burst forth leading you to the centre of Light. How pleasant and how ecstatic and how blissful!

Then, there is the Sound-principle. The Heavenly Music will accompany your steps enticing you, immersing you into frenzy, and transporting you to the raptures of the Minstrel whose Melody is neither vowels nor consonants nor uttered by the mouth of the mortals. It is something which exceeds and baffles every sort of description. It is unuttered and unimitated. How wonderful ! In the presence of these, how can one say that the practice of 'Ānand-Yóg' is hard and unpleasant ! It is not difficult to understand and much less it is difficult to practise.

XI

The practice is easy, the explanation is difficult. An efficient Master can pave the Path as smooth as possible. As regards the economy of Creation, if one were to describe it in full, he would make himself ridiculous in the eyes of the readers who are as innocent as sucklings, regarding these subjects.

Form the Crown-head centre to the 'Sat-lók' is the Static State of energy, and under it is the Kinetic State of energy wherein is the reverse shadow or reflective image of the Great Deity. He, the reversely-reflected one, found the real illuminative Deity shining in his full Glory, and He be-thought within himself "He is I". And therefore he got the name of, 'Sóhām.' He is the Cause of all and His sphere beginning from down the 'Sat-lók' to 'Mahā-Shūnya' is the 'Para-Brahmānd'. He being 'Para-Brahm,' His Universe necessarily becomes 'Para-Brahmānd'.

This 'Para-Brahm' causes reverse reflection below, thus creating the Subtle One. This is 'Brahm' (apt to think and grow). It is in this subtle plane of Intellect that the increasing and thinking faculty finds its full play and results into mental creation.

This 'Brahm' cast his reflections below in the gross Material plane, and appeared in multiple reversed reflexive forms. These are called 'Pind', the embodied Ones. And their plane gets the name of gross Mate-

rial plane. It is here that we mortals have our abodes.

The Trinity was in the First State. Therefore it exists in every plane that succeed it. And that tri-lateral condition finds expression in wakeful, dream, and dreamless conditions.

From the above description one should be apt to think that here below, is only the reversed reflective image. The Reality is beyond and it is even so. Why man is called reversed inverted being, is explained in the article XI.

Yet, suppose a tree is standing on the brink of a lake. This tree is reflected down-wards and their roots seem to be united. In the same way imagine that this reversed tree is again invertedly reflected, and the branches of the former are united with the branches of the latter which gets its root even below. Now for the fourth time imagine that this tree in its turn again, is invertedly reflected below. Its root is united with the root of the preceding tree, while its branches are hanging down-wards. This is MAN. And it is why we called him "an inverted-tree."

What has been said is not illogical. We admit, it is beyond our perception but it has been proved by intuition and if it is not perceptible intuitively it can at least be inferred by the faculty of discrimination.

This is the downfall of the Divine Man or rather the incident of the Paradise Lost.

XIII

With all the man's ceepd and systematic study, the comprehension of the subject is difficult. We wish we could describe everything in detail to our entire satisfaction, and do full justice to the subject ; but it will become a rather very lengthy process. Circumstances forbid to do so. Nevertheless whatever has been said in brveity, is sufficient to bring truth to the mind of the reader.

Dissolution is the reverse of Creation, as death is the reverse of life. And if one cannot understand the process detailed here, we refer him to the pages of "the Sārbachan Rādhāswāmi (poetry)", wherein the process of Creation and Dissolution both find detailed description. It is something like this:—

"The body is made of Earth. So, when the time of Dissolution comes, its vitality, being with-drawn in-wards, gets concentrated in the ganglion of the rectum, for that is the proper region of the Mud or Earth. All below it, is cold, rendered lifeless, there being no spark of vitality left therein.

"Earth is the outcome of Water or rather it is Water that gives birth to Earth just as the water of the sea produces foam—and Earth is nothing but the foam condensed. The vitality of Earth therefore, was with-drawn into the centre of the ganglion of the genitals, the seat of Water. Thus is Earth im-mersed in Water. Now, life is in that centre while the gland below, is altogether lifeless.

"Again, as Water is the production of Fire, Fire being the original source of Water, it is turned upwards getting sucked-up and dried by Fire, and is reduced to non-entity. Now, the ganglion of the naval, the seat of Fire, is hot, while below, is all icy. Fire has its vitality herein, and others have lost it.

"Now, Fire was the result of the motion of the Wind. So, its current was drawn up

and submerged in the gland of the heart. The heart is beating here, but below, all is lifeless. Thus, Fire got assimilated in the Wind or Air.

“Now, it is out of ‘Ākās’ (Ether) that the Air had its existence. So, in its turn the current of Air turned itself up-wards and became one with the ‘Ākās’. The ganglion of the throat is acting, while all below is lifeless.

“This ‘Ākās’ had its origin from the ‘Manas’ so it was taken up into the ganglion of the Third-Pupil. The Life-Spark is there, while all below is silence. This ‘Manas’ or Mind-principle was the out-come of ‘Prakriti’ or ‘Sat-Raj-Tam,’ the ganglion at ‘Tri-kuti’ the abode of ‘Aúm-kār’ or the ‘Antaryāmi’.

“Thence, the Life-current is withdrawn upwards to the Primary-ganglion ‘Sóhankār’ the region of the ‘Para-Brahm’. And thus the effects have with-drawn themselves into the Cause. And the perfect dissolution of the body and the Universes below, has taken place. There is no dissolution in the Static or Fourth Stage (‘Sat-lók’).

XIV

Man wakes, dreams, and sleeps. Every day he does them regularly. They are nothing but the gross, the subtle and the causal planes in his body. He awakes in the gross, he dreams in the subtle, and he gets absorbed in the causal.

In the Causal-Universe: the 'Mūlā-Prakriti' is represented by its chief factor 'Ahankār' (Ego). 'Prakriti' is three-aspected 'Sat, Raj, and Tam,' which are principles of Existence, Passion, and Darkness. In the Causal-Universe they are in mutual neutralization or equipoise existing in seed form.

In the Subtle-Universe: the Ego-principle ('Ahankār') manifests itself as 'Buddhi' (Intellect), 'Mān' (Mind), 'Chit' (Thinking), while the 'Prakriti' becomes five-elemented.

1. 'Ākās' —(ethereality).
2. 'Vāyu' —(airity).
3. 'Agni' —(formativity).
4. 'Āpa' —(liquidity).
5. 'Prithvi'—(solidity).

These mingle together and appear in the form of 'Gyān Indriyās' (sensory organs) and 'Karm Indriyās' (motor organs).

The "sensory organs" are:—

1. 'Shravān-endriya' — Ears — organs of hearing.
2. 'Sparsh-endriya' — Skin — organs of feeling or touch.
3. 'Darshan-endriya' — Eyes — organs of sight.
4. 'Rasn-endriya' — Tongue — organ of taste.
5. 'Ghrān-endriya' — Nose — organ of smell.

The "motor organs" are:—

1. 'Vāg-endriya' — tongue — voicing.
2. 'Hast-endriya' — hands — handling.
3. 'Pad-endriya' — feet — locomoting.
4. 'Upasth-endriya' — sexual organ — enjoying and recreating.
5. 'Pāy-v-endriya' — rectum — excreting.

The five "objects" ('Vishayā') are the articles of perception of 'Gyān-éndriya'—(sensory organs) are :—

'Shabd-tan-mātrā'— Sound as such.

'Sparsh-tanmātrā'— Feelings as such.

'Rup-tanmātrā' — Colour as such.

'Ras tanmātrā' — Flavour as such.

'Gandh-tanmātrā'— Odour as such.

These and others that have not been enumerated, are produced in the Subtle plane in their subtle forms as is perceived by the dreamer in the dream-land.

The Subtle creation becomes coarse and Gross in the land of wakefulness where the senses play with their "objects". Otherwise, "both are alike." In the dream-land, the dreamer is not so much fettered with notions of limitation or confinement as the awakened one finds himself in the land of wakefulness, i.e. the physical World.

I wish I could explain other items as well here. But this introduction will become too lengthy and therefore the indulgence of the reader is craved for, for this omission and commission if any.

XV

We understand that what has been said above might have been thoroughly realised by the reader; and if it is so, he will be able to realize what we say hereafter.

What is above, that is even below, the below being the reversed condition of the above. In the economy of Creation, Earth is the last item of the categories. It is solidity above which liquidity, formativity, airity and ethereality play their parts. This is not possible without stability in the lowest series of strata which supports the others.

The Earth here, in a way, becomes what we call Static; for, just as, below the above static condition, the Kineticism of the economy of Creation plays its part, similarly so it is over the Earth below * (Read the sentences twice, thrice, before you go further). Below, is only the reversed and opposite condition of

* This is due to inverse reflection of the above. The Earth is Static and over it, the Kinetic energies play their parts.

the above. So, all that finds place in the above, is being reflected below as well. For instance, just as, you, standing before a mirror, find yourself reflected in its glass, so also, here the reflection of the above takes place according to the same law. The Earth is Heaven and the Heaven is the Earth. The one in the body is the same as in the mirror. The only difference is of the condition. The above is Real, while the below is un-Real. The Real abides in the body. It is only being reflected in the mirror; otherwise, the mirror is quite devoid of it.

I believe the sense of my assertion has been realized and so I make bold to speak out my thought, for the benefit of those whom it concerns:

The first Emission or Expression from the Supreme Deity, of the Supreme Sphere above, was Sound. So here also, in the material orb, the same factor comes into eminence and expression, i.e. the Sound-principle.

What is Universe but thought-form? And Sound is either thought personified, or

impersonified. Whether the World be in the most germinal and un-differentiated state, and whether it be the most developed and most manifested, it is nothing but Sound-principle.

Now, this Sound is of four principal kinds, viz:—

1. 'Parā,' 2. 'Pāshyanti,' 3. 'Madhyamā,'
4. 'Vaikhari'.

1. 'Parā' is the Sound beyond, the reverberation of which, is not heard unless the ears attain the same degree of concordance with it; and this is done in the practice of 'Ānand Yóg' (or Shabd:Yóg as it is differently called. It comes from Sanskrit "Pri" (to fill). The Universe is full of it. It is the transcendant form of Sound—invisible, imperceptible, un-knowable, un-cognizable, and so forth.

2. Another form of Sound, that follows 'Parā', is 'Pāshyanti' which is in a way visioned, seen, perceived and realized, though partially. 'Pashyanti' comes from Sanskrit

formativity. This also is not heard unless the auditory organs attain the condition of concordance with it. Think of a globe of fire which is being whirled round noiseless, without any sort of Sound, though in reality it is not devoid of it. Yet it is being perceived though not heard. Nevertheless, this is the causal-form of the Sound-principle which you should bear in mind to enable you to understand what I have to tell you further.

3. The next stage of the Sound-principle is its subtle-form which is called 'Madhyamā,' the middle one, from Sanskrit "Madhya" (the middle). It is the manifestation of the Universe-progresses, and its contents form the objects of discursive thought and experience where the terms "this" and "that", begin to find expression.

4. And below this middle one, is the 'Vaikhari' Sound which is but the gross expression of it. 'Vaikhari' is derived from Sanskrit "Vi"(before) "Kh" (organ of sense) and "Ra" (to get or give) i.e., giving out of the organ of sense, of that which was before. Properly speaking 'Vaikhari' is the Sound expressed

externally through the organ of mouth.

These are the four kinds of Sound, which play their part above the 'Mūlādhāra', the ganglion of the rectum. They have their seats below the naval, in the naval, in the heart, and in the mouth. Here, as else-where, you have three states of cause, subtle, and gross, and beyond these is the Fourth Stage.

'Pāshyanti' (visionary) Sound is the Cause, 'Madhyamā' (medial) is the Subtle, and 'Vaikhari' is the Gross. 'Madhyamā' links 'Pashyanti' and 'Vaikhari', as the Subtle-Universe 'Brahmānd' connects or unites together the 'Pind' and the 'Para Brahmānd.' You already know that 'Para-Brahmānd' is the Causal-Universe, the 'Brahmānd' is the Subtle-Universe and the 'Pind' is the Gross-Universe. As beyond these Universes, is the RADHASWAMI DHAM, the Highest Pinacle of Spirituality, the Fourth Condition, so also, the 'Parā'-Shabd (or Sound) is beyond the three Sounds of 'Vaikhari,' 'Madhyamā' and 'Pashyanti', i.e., the fourth condition of Sound is the 'Parā.'

XVI

I have repeated the meaning of the

Fourth Stage variously, so that, you may be able to understand the teachings of the 'Ānand Yōg.'

Now comes the most important part of the training which will be of more use to you if you pay attention to it.

In former times, when the world was grosser and men were physical-minded, they were taught to practise this 'Ānand Yōg' from 'Mūlādhāra', with the help of the breathing-principle, without realizing even the purport of what they did. For, as you yourself might have comprehended, 'Parā-Shabd' being imperceptible, in-visible, in-audible, admitting no hearing, this first stage was useless to them. And such was even the case in the next stages also. Where there is no auditorium, how could one perceive or practise the Sound? The only thing which they did, was the exercise of breathing.* If they

* This refers to the gross *Hat-yog* systems and the semi-gross *Pran-yog* (*Pranayama*, or breath-control) systems. These systems taught the awakening up

gained any benefit, it was through the

of the *Kundalini* (i.e, Serpent Power) which is no other than *Shabda-Brahm* (the Sound-principle). The important factor is the *Shabd* (Sound). And the aim was to "catch the Sound" as it is, and go up into the Subtle and the Causal-regions, and beyond. But they fell short of it, as they went astray, believing, that the control of *Asan* (posture) and *Pran* (breath) played the chief part in exposing the Sound-principle. And so they gave so much importance to them that they could not go beyond, without overcoming these obstacles. It was rarely that some highly developed men caught the right Path within, and attained Spiritual eminence while the greater part of the practisers of these systems, met with obstructions which they could not do away with. As times changed, and humanity at large, had to devote much time to the pressing necessities of the growing life, both the above systems were affected. Rarely now we find any *Pranayami* who could guide his followers without any harm to their mind and brain. The wrong-following of it, raised or activated, more the wrong faculties—the various Psychic or Occultic powers, the now-called 'Spiritualism'—than the true Spirituality. And the mistaken people were still more misled!

The true aim of any Yog-system is to catch the right Spiritual-Sound, and go right up to its Source. This Sound is the principal factor in any

exercise of 'Prān-Yóg' only, which led them to attain certain physical and mental powers such as miracle-making or wonder-working, etc. The goal was not attained. Anyhow, the system of training was there, and it had found natural development for the chosen few who aspired for Spirituality.

The August RADHASWAMI DAYAL appeared in this age the form of a Saint. He pointed out the mistakes committed by the former Yógies, proved the futility of the system of practise in the plane of Grossity, and of abolished the exercise of the breathing-principle in Yóg-practice, once for all,

Yog. It is not subordinated to anything but everything is subordinated to it. The mis-belief of the former days was removed, importance was given a-new to, and the Sound-principle was re-instated again by Sat Purush **Radhaswami Dayal**. This, in the technicality of the Radhaswami Faith, is called The "Nam"—the resonance of the Spiritual-Sound or *Dhunaemic Shabd*.

‘शब्दं गुप्तं तव हुम्ना अनाम ॥ शब्दं प्रगटं तव धरिया नाम’.

—SAR BACHAN RADHASWAMI (*Poetry*)

proclaiming it as useless and unnecessary. He said, and said in a forceful form:—

“This is the age of Reason. This is the time of Intellectuality.* The world has become more intellectual and the organs of senses are becoming subtler and subtler everyday. So, it is better to search the Truth inside your Mind which is the zone inter-locking the Spiritual and Material zones. Matter and Spirit both are being reflected in its interiority. And the three principles, i.e. mental-repetition of Holy Name, mental-meditation of Holy Form and mental-audition of the Holy Sound, will lead you from below to above, helping the attainment of the Fourth Stage.”

Here, we begin the training from ‘Vaikhari’ Sound in the form of Holy Discourses, † translate ourselves mentally to

* This is the Age of Buddha (the Enlightened One) i.e., the Age when one’s Buddhi or Intellect becomes keen and perceptive.

† Holy discourse is called “Sat-sang” which is “the association of an Adept who has practically

its 'Madhyamā' part, and then by degrees, proceed to the 'Pāshyanti' its, Causal-State. These are done mentally, and within the Sphere of Mentality. When they are done with, in course of time, the Fourth after which the Fifth etc., Stages come in to view, and the highest Goal is reached in the end.

It is easy. It is pleasant. It is bliss-giving. No effort is needed to perform it. Men, and women, old and young, and all, have equal right to practise it. It is moreover, natural.

'Vaikhari' Sound in this arrangement is in the Gross (i.e. physical,) 'Madhyamā' is in the middle, i.e. Mental, or Subtle region, while, 'Pāshyanti' is in the Causal or the topmost region of the tri-lateral Universe; still, all of them are tri-lateralised in obedience to the natural economy of the three-aspected 'Prakriti.'

traversed all the Spiritual regions in the body and who can, by his teachings, turn your Mind inward to the internal regions and still further into the interiority where Spirit-regions begin. etc., etc.'

After it, comes the Fourth Stage of 'Parā', the abode of the highest Sound-principle which has been properly termed as the resting-place of the Saints.

Therefore now, if any one among you have understanding to realize the purpose, it behoves him to awake to arise, and tread the Path from one stage to another without resting in the middle, taking no refuge anywhere, until the highest goal is reached."

I have explained the process in as easy a form as possible, omitting nothing that was of importance, and consciously committing no mistakes that might mislead any one. All is being presented here with sincere and prayerful heart for the good and benefit of all that are concerned with this teaching.

XVII

Formerly, the exercise of 'Prān' was absolutely necessary. Now, though it has been done away with, yet, 'Prān' has its part assigned to, in Nature. 'Prān' is not the air in the breathing, but it is the principle Energy or Force that sustains the mystery of the Physical, the Mental, and the Causal

Universes. 'Prān' pervades all. What is Prān? The explanation is rather very difficult. In Sanskrit lexicons it has various meanings. It has been called 'Brahm' even. Life, Vitality, Energy all mean 'Prān.' The sources of all available energy and of all Physical Life on Earth, is the Sun, the fountain-head of 'Prān.' Visible and invisible radiations and the currents of Heat and Energy, all emanate from him. As it is outside, so it is inside, inside the physical frame of a man. The inner Sun and the outer Sun both resemble each other in every aspect. When the Sun shines, it vibrates, and this vibration results into radiation and all other movements in Nature, giving life to the animal, the vegetable, and the other kingdoms as well as exist in Nature. This vibration and radiation is of five sorts, and so five kinds of 'Prān' have been enumerated in Sanskrit books generally, and in the Yóg books particularly. They are:—

1. 'Prān'; 2. 'Apān'; 3. 'Vyān';
 4. 'Udān'; 5. 'Samān'.
1. 1. 'Prān' represents the involuntary

action etc. of the organism, and its function is to enliven the animal organism through the process of breathing. Its seat is in the heart.

2. 'Apān' goes downwards helping, governing and controlling the excretory functions. It has its seat in the anus.

3. 'Vyān' is emanant everywhere. It pervades the whole body, controlling, regulating and sustaining all its various parts, and combining the whole system as one unit. Its seat in the body is everywhere.

4. 'Udān' is that which ascends upwards. Its seat is in the throat.

5. 'Samān' quickens the physical heat centred in the naval, governing and controlling the principle of digestion and assimilation. Its place is in the naval.

The 'Prān-Yóg' was meant to stimulate breathing—to breathe in a peculiar way through the nostrils while reciting the names and attributes of the Deity. According to the Rādhāswāmi Faith, let the 'Prāns' do their work in their natural way and no stimulation and no exercise of any kind

is necessary at all for the practice of Yóg. For, every action stimulated, results into its reaction again, as all actions and reactions go together in Nature. Hence, everything should be done in as natural a way as possible.*

The 'Prānāyām' or 'Prān Yóg' is moreover, most risky. If no efficient Adept comes to the help of the practiser, very often derangement of mind takes place. The man becomes ill, and in majority of cases the sickness becomes incurable. This is why Prānāyām has been prohibited, and it is proper that it has been done so.

Let all the 'Prānās' (Vital forces) do their work as assigned to them by Nature. It is the attention only that is needed for the practice of Yóg and nothing else. Divergence of attention from Matter-side, and its attraction towards Spirit-side, results into "Natural Concentration." Do this and let

* The work is done here, by suggestion and sympathetic action, in the most natural way. It is the Sound-principle underlying any system of yog and importance is given to it only.

all considerations about 'Prān' and 'Prānāyām' be done away with. In daily engagements of life, 'Prān' does not interfere if you are properly concentrated: e.g., while reading or writing there is proper control of 'Prān.' It is restrained: neither it lengthens nor it shortens. The same process should be observed in concentrating one's own mind in the centres prescribed.

XVIII

In the XVII part of this introduction we purposely detailed the description of the Vitality of the breathings in its various functions, to enable the readers to judge for himself which is which, and which in particular performs the functions peculiar to it. Nevertheless 'Prān' is regarded as Air (Vāyu). It is neither this nor its function. But in reality it is a something, a separate independent principle the Vitality in Matter akin and affianced with Consciousness. It pervades all, permeates all, controls all, regulates all, but at the same time is unconscious of what it does under and in subordination to the Spirit which rules supreme

with no Egoism of ruling, something too subtle for the Intellect to grasp. But it is such as it is.

It goes downwards. It rises upwards. It stimulates the fire of Vitality displayed in eating, drinking, digesting and assimilating etc. It excretes or ejects what is unnecessary. It takes what is necessary. It is diffused throughout the body. Nowhere is vacancy. It is present everywhere. All is filled with it. Happy indeed are those who realize the utility of this Vital-principle. It is all-forceful for it is nothing but Force yet, it is Force without force. It needs neither restraint nor stimulation. Try to restrain it and the physical organs become diseased. Try to restrain it, and its unequal proportion results into rupture, filling in some division, and vacating the other. Let it work as Nature works for it is Nature 'itself. It is the beauty of this 'Ānand yóg' that warns the practiser to be in calmness and quietitude. For, it is here that beautitude or felicity is visioned, attained, and acceded to. Let your work be workless. Let your

effort be effortless. Let your exertion be exertionless and then only your mind will find itself in easy mood enabling it to concentrate and become what it aims to become.

Begin the practice from the stage where the Sound-principle is externalized ('Vaikhari-Shabd'). Let the 'Udān' (the up-rising 'Prān') elevate the mind without any difficulty to the region above, where the Sound is in the condition of Middleness, i.e., Sound conjoined with a little soundless condition. When this stage is gained, proceed further, the 'Udān-Prān' will help the uplift more. You will realize the "Soundless-Sound" state within 'Pāshyanti' as it is called. In the external Sound is the external manifestation ; in the internal Sound is the internal manifestation ; in the internality of the internal, is the realization of both. When this is done, the Fourth Stage of "Soundlessness" will come into view, will burst forth of itself. That will be the 'Parā' or beyond-stage of it. This is what is technically called in the Rādhāswāmi Faith, 'translating onself from 'Varnātmic Avas' hā'

(i.e. the region of external utterances through the agency of lips, tongue, mouth, teeth, pallet etc), to the realm of 'Dhunātmic Avasthā' (i.e. where the natural tune of Sound is independently in full play as in 'Pāshyanti'. Above it, is the 'Parā' Sound which is being heard without the agency of the auditory organ, and it is here that the Name-principle* is acquired. The process is natural. The 'Parā' functions it and Spiritual elevation takes place in its real sense. There are very few who even grasp the purport of what is being related here. But this is the Goal, this is the Ideal, this is the Key to unlock the Golden Gate of Immortality, and thus get rid of the cycle of births and deaths, and the consequent pain and pleasure that surrounds it.

From external Sound-region we come to the internal Sound-region. From internal Sound-region we ascend higher into the Soundless-Sound-region and become in tune with the Tune that It is. When this is done,

* This is called 'Nam' [in Hindi. It is the 'Word' un-uttered and un-spoken by external agency.

all is silence and quiet. There is no agitation of any sort. There is no perturbation of any kind. Agitation, co-agitation, all become meaningless there. This is the Fourth or Static State, the Heaven, the Rest-place which knows neither Name nor Form. There is neither solidity, liquidity, formativity, aeriality, nor ethereality. What It is, is not a matter of faith or belief only, but a subject of intuitional realization, wherein the four psychical and mental factors of 'Ahankār' (Egoism), 'Buddhi' (differentiating Intellectuality), 'Mân' (Mentality), and 'Chit' (Mind-stuff), all cease to exist. For, these are, or were, the downward inclinations of the Currents descending below.

XIX

Unless the abstract is reduced into concrete, few have the capacity to comprehend it. Hence the wise one's always concretize the abstract. Form a material image of Spiritual Entity, and the ignorant folks will bow down to it. Convert knowledge into the form of A, B, C, D ; diphthongs, and triphthongs ; words and sentences ; and then

they shall run after the books and read them.

So I give below, a story, which is an attempt in allegorizing the Truth in its closest form. Read it and turn to your advantage. But read it rather carefully, without losing the sense that underlies it.

The disembodied One appears embodied in the shackles of the physical frame ! Who conceives this ? The tree is known through its fruit, so is the entity inferred from its actions.

They say : in the beginning, Darkness and Light lived in conjunction, in unison, in coupling condition, undifferentiated and undivided. They were united together. A natural agitation arose in the womb of this Unity, and Darkness that enveloped Light, got separated. A Vapoury Substance evolved itself first, in the form of smokes, and was followed by Light that came after it. You might have seen, that, when a wick soaked in oil, is ignited with a match, smoke rises at first, and finds place in a dark and black globular form, in the ceiling of your house.

When the smoke has risen up and got settled or seated above, the flash of Light rises in its turn, and gets attracted towards it, at the sametime diffusing itself all around. Why? Because, no Light can live without Darkness. Their natural affinity hates separation. Now, the spirits that are embodied with gross Matter or Smoky Substance, are called Demons, while the Spirits, embodied and in-cased with Light, are called Celestial Beings or Gods. The aggregate or collection of these smoky individuals is 'KAL' SATAN, or IBLIES, or whatever name you may like, only, do not lose sight of the sense. The aggregate or the collective individual-Gods embodied in Life, is called The God, the Supreme Deity of the so-many so-called religions. Both these elementalized Entities are at war with each, other fighting for supremacy and quarrelling for ascendancy. The Universe below, is the field of these two Natural Wrestlers, the Satan and the God, or rather the Spirit and the Matter; and knows no rest till one conquers the other. The spectacles of the Universe are apparent proof of this Eminent Struggle. Go where-

ever you will, you will find this in-born tendency of these striving, contending, contesting and competing Rivals. At every step, when the Smoky Element is victorious, all is cloudy; and when the Luminous Element gains ascendancy, it is sun-shine. Ignore it as much as you can, but ignoring it is only ignorance. The stern realities of the Creation, when come face to face, the discrimination is gone, and the result is pain. This state of affairs goes on from cycle to cycle. The Universal Assailants never fail in asserting their rights in this Universal Contest.

Is this the Kingdom of the Real God? A sensible man is apt to put this question to himself and to others. The answer to this question is always negative. Is it not enough that this should fill an enquirer's mind with disgust? Either there is no God, or if there is one, He is believed or supposed to be as always bent on enmity with Satan, appears to be of revengeful nature and vindictive habits, visiting the offending culprits with his ire from generations to generations. It is He that,

heaps curses scatters devastation and creates havoc all around. Still, the ignorant folks are prone to pay homage to Him, forgetting the lordly prayer of the Lord.

“Our Father, Which art in Heaven,
Hallowed be Thy Name,
Thy Kingdom come on Earth,
As it is in Heaven.” etc., etc.

It shows that this God-aggregate of Gods below, or the collective reservoir of creatures, must be different from the One who is Father in the Heaven. He ought to be different either from this godly God or the demonic Iblies. Both seem to be mighty in this plane of existence. Have any one of you realized this and come to any satisfactory conclusion? I doubt it.

Now for the story.

The embodied individual-Spirit experiences the painful perception of this warfare in the gross external world. He seeks rest in the world that is within i.e. the mental world inside. There also, he finds this “pair of opposites” combating side by side. For,

the mental-world is nothing but the subtle form of the gross one, as dream is of wakefulness. Then he repairs to the causal-world to find momentary rest as has been represented by the state of dreamless sleep. He is compelled to descend again below, to meet with those painful experiences again and again, everyday, as we are habituated to do. The Causal, the Subtle, and the Gross are the same; for, with and within every embodied Soul, there is no rescue and nothing comes to his assistance. He is lost and doomed to perdition. That the same thing takes place within and without, is a fact which no amount of denial can prove untrue.

Here comes the teaching of the 'Ānand-Yóg', to render him the helping hand in solving the mystery and advising him to seek The Real Kingdom of God-head elsewhere, different from within and without, different from Cause and its Effects.

The contending Gods thought within themselves: "Let us sing the *Udgith* (the

Celestial Song) or 'Pranāv' (the melodious tune sung by 'Prān' only). They repaired to the external and the internal organs with the request of singing the Song for them.

The Tongue sang it . But it is prone to sing its own praise, depreciating and denouncing others. So did Eyes, Ears, Mind, Intellect, etc, etc. None of these are unselfish, and so the Demons overpowered the Gods through this weakness of their's ; and the Gods had to suffer utter defeat from them. Darkness overpowered Light, Ignorance prevailed, and the victory was denied to them. Where there is selfishness there is no real Godliness. The Ears are in the habit of listening to their selfish ends, decrying other's interests : the Eyes are habituated to behold good for themselves and evil for others : the Mind is accustomed to think good for itself and evil for others: and so, one and all of them were routed and signally vanquished. Retreat after retreat fell to their lot ; till, in the end, they had recourse to 'Prān' (the Vital-principle), and asked It to sing the Celestial Song for them. And when

the Demons approached to crush It, they were dashed to pieces instead, as clods struck against a rock, crumble and fall to the Earth. The Demons were frustrated, and Gods at last won the victory. For, in 'Prān' there is no selfishness. It is not considerate of I, thou, he, she, it etc. For instance, if a thief enters one's household, the Tongue finds voice to proclaim his presence; the Ear listens to the uproar caused by him; the Mind thinks of catching him; and so on. But no such thing could be expected of the 'Prāns'.* A thief may come or go. They manifest no consciousness of the thief's presence or absence. It is why Light prevailed and Darkness had to bend its knees to it.

Thus the story finishes. And it is left to you to think about the allegory.†

The 'Ānand-Yóg' or the Union through Bliss prescribes this Heavenly Music for

**Puncha-Pran* or five-*Prans*. Vide article XVII.

† This story finds room in the old Hindu Scriptures *Chandog-Upanishad*, *Vrihadaranyak-Upanishad* etc. in different wordings and different manners.

the uplift of the individual Soul to indulge in, and to be a-tuned and at-oned with It.

Are you willing to chant this Divine Song, becoming a regular pastoral, and acquire ascendancy to the realm and throne of that King, Who is the Supreme Ruler, and Who is not in the habit of asserting His authority? He is the Goal and Ideal of such Minstrels or Songsters. If you be willing, come and learn it. Let Peace and Good-will be your lot !

XX

Spreading wide his wings, the Angelic Devotee, enraptured with the sweet Celestial Song, flew upwards like a skylark. Lost all sights of the Triune Universes, he proceeded upwards and upwards. And in the flight, the Song, the sweet Melody of the Heavens, burst forth from all around, on the Sky-Walker. The land of the Trinity was to him as something like a realm of curses rather than of blessings, a land of dis-Grace, and bereft

of Divine Grace. He flew on and on, up and up, transporting himself to the Fourth Heaven, where, there is Grace. This Grace became his very life. He became Grace-ful. The Gracious One smiled on him. Behold how charming and beautiful, how fascinating and handsome the land is! Incomparable, unparalleled, unequalled to anything Earthly! The Spiritual Nector rained on him, rendering him Self or his Self Gracious as Gracious could be! Bliss surrounded him on all-sides, and he felt united with it; and this Unification resulted into Identification. The pangs of separation left him. He glowed in Glory—Glorious and Sublime, and bowed to the Lotus Feet of the August and Gracious RADHASWAMI, the Real One. RADHA united with SWAMI, Reality embraced by the Real—for RADHA is Reality and SWAMI is Real. The Twins, he realized as One. He was lost in Their embrace. The idea of One and Two vanished for good. What we spoke of as One-in-Three and Three-in-One, belonged to the realm of un-Realities. He became Real.

Real united with Reality made him also Real. The tiny drop of Spirit-Entity was thus Oceanized. The object of the Union through Bliss was realized. The aim was gained. The idea of Realization and Gain both became meaningless. All that sunk into the mine of salt, became brackish as salt. Spirit united with Spirit unfettered, and un.embodied. No sheath and no covering to engulf him any more. It is here that perfect dis-embodiment took place. There was Grace for all. There was Peace for all. The idealized Ideal was idealized in full. The One encaged, set free. In Freedom that was wholesome, there was the chanting of Perfect Melody of Bliss heard. It reverberated and reverberated, echoed and re-echoed. Nothing less than Grace and Peace, and Joy that baffles human description ! The Poetry difficult to be versified is His, and will remain His for ever and for ever, eternal and everlastingly everlasting. This was what was aimed at, and this was achieved in full. So, He sang again :—

ओं ॥ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवा वसिष्यते ॥

(*Shanti-path of Reg-Veda*)

(Perfect is "That", Perfect is "This". From Perfect riseth Perfect. Of Perfection, when Perfection is subtracted, what remains still, is Perfection Itself.),

XXI

The Union through Bliss. Oh, what is it? Is it Death or Deathlessness. The ignorant interpret it as something suicidal. But suicide is a mis-nomer. Only fools believe it. How could a living-entity think of death at all? Oh you, that "are", that "feel" clashed in the clutches of death, think of death if ye can!

While thinking of it, the thinking entity stands apart from the thought of Dissolution. You will find yourself, from death, as something from pole to pole assunder. Who dies? None. It

is 'Nirvān'. The condition of "blown off". What has been blown off? The dark smoke that dimmed the eyes, is gone for ever and ever, no more to come into view. The tri-opic, bi-opic, and myopic sights left him. Now, the vision is as perfect as could be. The conception of Materiality in its three-aspected form as Cause and Effects, exists no more to terrify him.

Descension came to an end. Ascension took its place, and it was ascension to the Fourth Heaven. The ascent was made while living, living even in the tri-une body. He is what he is. Descension and Ascension both now are insignificant for him. He lives and breathes. His living and breathing are in life and breath. Union he attained through the practice of Bliss And through Union he gained Immortality. The abode of the mortals exists no more for him. Living in the midst of living beings, while tarrying here below, he still offers his humble prayers in this strain:—

“करू बेनिती दोड कर जोरी ।

अज्ञ सुनो राधास्वामी मोरी ॥१॥

सत्त पुरुष तुम सतगुर दाता ।

सब जीवन के पितु और माता ॥२॥

दया धार अपना कर लीजे ।

काल जाल से न्यारा कीजे ॥३॥

सतयुग त्रेता द्वापर बीता ।

काहू न जानी शब्द की रीता ॥४॥

कलयुग में स्वामी दया बिचारी ।

परगट करके शब्द पुकारी ॥५॥

जीव काज स्वामी जग में आये ।

भवसागर से पार लगाये ॥६॥

तीन छोड़ चौथा पद दीन्हा ।

सत्तनाम सत गुर गत चीन्हा ॥७॥

जग मग जोत होत उजियारा ।

गगन सोत पर चंद्र निहारा ॥८॥

सेत सिंघासन छत्र बिराजै ।

अनहद शब्द गैब धुन गाजै ॥६॥

क्षर अक्षर निह अक्षर पारा ।

बिनती करै जहाँ दास तुम्हारा ॥१०॥

लोक अलोक पाउँ सुख धामा ।

चरन सरन दीजै बिसरामा ॥११॥”

—SARBACHAN RADHASWAMI.

This is the prayer not so much on his behalf now, but it is offered on behalf of others, whom, the Pilgrim, returning from his Pilgrimage, looks with pitiful eyes, and wants them to be saved from the bondage of the Tri-une Trinity.

— : o : —

Rendered into English, the prayer runs thus :—

O August RĀDHĀSWĀMI,
Thou Living Self and Living Master,
Beneficent Father and Mother of all !
Be merciful, make us Thine own,
And save us from the snares of Time.

Past are the Sat-yug,[‡] Treta,[‡] and Dwapar,[‡]
 Un-knowing of the Heavenly Melody proper;
 Now art Thou Merciful, in this Kal-yug[‡] hard,
 To chant in loud and lucid strains, The WORD.
 O SWAMI, descending into this plane below,
 Helpest Thou the living-entities,
 To span the Worldly- Ocean across;
 To cast, the Trinity off, and reach the Fourth
 (Abode,
 Whence the Living-Name unfolds,
 And the Living Mastership.
 Bathed in Glory and Effulgent Light,
 Thy Servant tenders this Solemn Petition:
 "Grant us even The Regionless-Region,
 The Chief Abode, the Sphere of Bliss,
 The Holy Refuge at Thy Feet,
 My LORD !———**

‡ The four great cycles of Time, according to the HINDU SCRIPTURES. The present age is the " Kal-Yug."

** This " Solemn Prayer " is composed by my friend Mr. Pingle Rung Rao, (desh-mukh), Hyderabad Deccan, (INDIA).

LIGHT ON THE ANAND-YOG.

PART I—" Multiplicity ".

GLIMPSE I.

The Three zones in the Economy of Creation.

The economy of Creation is three-aspected. Its three Dimensions are described from "relative point of view". Without relativity there could not be possibility of either construction or destruction.

The first aspect is that where there is polarisation of Energy. Energy means Life or Living Force and polarisation is the intense concentration of it in that zone.

When one has the conception of one, he cannot avoid the conception of two. The one creates the two. Unless there be two, the terms one and two, could not be conceived of, or uttered. Therefore, there are

two aspects: the first you may regard as something real, and the other as something shadowy or its reflection.

In the first zone there is the intense polarization of Energy while in the second there is its meagreness. This zone too, is not bereft of Energy altogether, for this is impossible. The only difference is that the second zone has got a very poor amount of it.

In the presence of the one, the presence of the other is needed. From the latter point of view, the presence of a third factor also becomes a necessity. This is the third zone in the Economy of Creation. It partakes of the properties of both, and both the elements referred to above, find a sort of combination in this third zone.

In Sanskrit terminology ; the first zone is called 'Sât', the second is called 'Tâm', and the third or the intermediate link between the two is called 'Râj'.

GLIMPSE II.

One-in-Three and Three-in-One or Diversity in Unity and Unity in Diversity.

Cast a glance at any object in Nature

and you will see that it has three parts, all joined together.

Take the case of your finger. You will find it has three parts. Similarly, your palm is also three-jointed. Consider your hand. It is also divided into three parts: the first part is the palm, the second the fore-arm, and the third the arm. Your leg also is three-jointed: foot, shin, and thigh. The same could be said of your whole body which is: head, trunk and legs. So on and so on.

If you ponder a little over this subject, every limb in your body—be it eyes, tongue, ears, or any other you may name off, is three-jointed. There is no exception to this rule.

Similarly, the Universe itself is three-hinged: the Heaven, the Earth, and the Inter-medium ('Div', 'Prithvi,' and 'Antariksh'). This is Trinity-in-Unity, and Unity-in-Trinity or One-in Three and Three-in-One. Neither One can be separated from the Three nor the Three from the One.

GLIMPSE III.

Life, Light, and Love.

Where there is Life there is Light and Love also. Life is imbued with Light and Love. Life without Love and Light, is a misnomer and an ambiguous term. You cannot divorce Life from Light and Love.

Light is inseparable from either Life or Love. Light imbibes Love and Life. You cannot isolate Life and Love from Light. Such isolation is an impossibility. Light without Life and Love, is again a pseudonym and an equivocal term.

Love is another form of Life and Light. There can exist no Love where there is no Life or Light. Love without Life and Light, baffles comprehension.

Life, Love, and Light, all three are not only united together, but in reality, they are one and the same thing. The Essence is the same; only the mode of expression or manifestation is three-aspected.

One-in-Three and Three-in-One, i.e., the

Unity-in-Trinity and Trinity-in-Unity has been the ideal standpoint of several religious denominations of the world, but incomprehensible to all.

In Sanskrit there is one compound term used for expressing this Tri-une. It is 'Sâchidanand' (Sât-Chit-Ānand)*.

'Sat' is Life. 'Chit' is Light. 'Ānand' is Bliss. 'Sâchidānand' is Life, Light, and Love. It shows that the idea of Trinity-in-Unity and Unity-in-Trinity was borrowed from the 'VEDĀS,

'Sât' is inseparable from 'Chit' and 'Ānand'; 'Chit' is inseparable from 'Ānand' and 'Sat'; and 'Ānand' in its turn, is inseparable from 'Sat' and 'Chit'.

* Similar to this Hindu Trinity, are:—

Christian Trinity:—God The Son, God the Father, and God the Holy Ghost.

Mohammedan Trinity :—Mohammed, Alla, and La, as given in their religious aphorisms, and their "Kalma " La-Ila, Il-Lilla, Mohammedan rasul-illa."

Budhist Trinity :—Buddh, Dharm and sang.

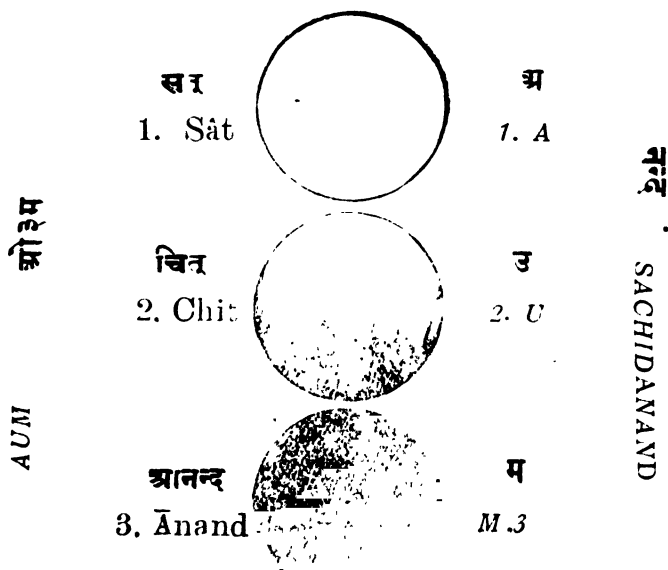
etc. etc. etc.

† "VEDAS" The Hindu Scriptures, are established to be the oldest recorded books of the world.

GLIMPSE IV.

Description of the Three Entities. *

As the Single Entity finds expression in three aspects, so the three Phases of the One Great Idea could be described in the form of three zones, as given below :—



"Aum" is another expression of the same significant Tri-une Hand therefore, it is the name

of the Deity presiding over and controlling the Economy of Creation of the three regions generated.

In “ ” there is the polarisation of Energy: where Force, Vigour, or anything you mean to call it, is in its intensive degree; while in “*M*”, it is of the meagrest form. In “*U*”, the combining link of “*A*” and “ ”, there is both the intensity and the meagreness, as it borrows from both the spheres, that of Energy and that of Inertness.

The joining link partakes of the properties of both. This is why it is in the condition of agitation or co-agitation. In the first sphere or in its reflexive image, (i. e., the third sphere) there is no activity. All activity comes from the intermediate link and it is this principle that has given birth to all the “pairs of opposites” observable or unobservable, thinkable or unthinkable, imaginable or unimaginable, in the Universe.

What ever is said, is said from relative point of view, and therefore it is necessary

that one who reads these lines, should be careful to keep his mind concentrated on the point of "relativity".

The first sphere is of Positivity for there is Positivity in it. The second or its reciprocal is of Negativity, for there is the negation of the Positive-principle. Positivity and Negativity are two terms "opposed" to each other, just as, you and your reflected image in the mirror are literally facing and confronting each other. But it is not "yourself" that the reflected image of, the minor represents, although it resembles you. In the same way the Positive region naturally casts its reflection in the Negative region though in reality this is the negation of the Essence in it. This region is bereft of it, but apparently it appears to possess everything that is there, or that can be dreamt of, there, in the former. As between you and your reflected image in the mirror there is a space, so in the Universe also between Positive and Negative spheres there is a space, and that "space" in a way, represents the hemispherically globular form of both.

Positivity is Life, Negativity is Death; and the hemispherical combination of the joinining link necessarily combines in it the properties of both the principles o Life and Death in it.

Light is opposed to Darkness. Life is opposed to Death. Love is opposed to Pain. The term opposition implies negation. Darknesss, in reality, is absence of Light. Death in reality means in-existence of Life. Pain actually means want of Bliss. In absence there is no existence.

In the terms of the prevailing religious systems, God is nothing but Positivity—Life, Light, and Love all combined in It in their intensest form, while, Its opposite, Satan, is nothing but the entire absence of Divinity, complete negation of Positivity and perfect annihilation of Reality.

Those who believe in the existence of Satan, are quite in the dark. They are not only groping in the dark, but they are in the midst of darkness itself, surrounded by their whims an caprices, for, Satan has no existence of what-so-

ever kind. To believe in the non-existence or absence of anything is foolishness. Satan means "which is not," and one who believes in "which is not", is nothing but nonentity oneself.

There is no Satan, there is no sin, there is no death and no pain. For all these terms ignore the existence of the Essence in them. Those who ignore the Reality indirectly or directly, are given to Ignorance and this Ignorance like other seeds, breeds its own progeny, spreading its influence all around, enveloping those who come under its clutches of darkness.

Sin is absence of Virtue. Death is absence of Life. Darkness is absence of Light. And Pain is absence of Happiness. Why do you believe in "absence" and why not in the "presence" itself. Presence is to be believed in, relied on, and pondered over.

GLIMPSE V.

Further Explanations of the Entities.

In the universal terminology of religions, "A, Positivity, Energy, etc., are called Spirit; and the reflexive aspect or reflec-

tion of the Spirit is termed Matter; while the hemispherically-formed object is called Mind or Mentality. In Spirit or Matter there is no conception. All conception that is formed, comes into existence or repeats itself in the realm of Mentality only.

If the World exists at all, it exists in your Mentality only. Beyond Mentality there is no World in its real term. The World is only Mental. All elements, all ingredients, everything that is or that is not, belongs to the domain of Mentality. And it is Mind only that gives name and form to all, and creates its own Mental-World for itself. As you are, so is your World. As you see, so is your sight spectacle. As you hear, so your sound or vocal-world. All depends on one's own Mentality. To a disturbed mind, the World is nothing but a pandemonium of disturbances; to a quiet mind there is quietness and calmness everywhere.

They say God created the World around. This may be true or untrue according to the conception of the man who utters

these words. But the real fact is this: every man has created a world of his own around himself. The surroundings are according to his own Ideal that pervades his ideas. His wife is what he had had the conception of. His children are what he had bred in his brain. His house is what his mind had designed in the innermost depths of his mentality. In reality, every man is what he is, was what he was, and will be what he will be. "Will" implies wish, and therefore the term "will" implies what one wishes to be.

There is the duration of time: past, present, and future; and therefore, man is the creator of his own destiny. He believes that he is the creature of circumstances, whereas in reality, he is the creator of circumstances. For instance, you believe that man is a creature of God. Very good. Does he not create his off-spring in his own turn? So, it follows that the creature is the creator also, and every one's creation comes out of himself, as he wishes it to be. It may take time and it may not take time. Both the con-

ditions depend upon the will-power and the intensity of his desire.

GLIMPSE VI.

Conditions of Mentality.

When the Mind awakens, then comes the condition of wakefulness. When the Mind dreams, it creates dreams around itself just like the cocoon or cobweb-envelope of a silkworm. When the Mind sleeps, there is the stoppage of everything and its Mental world comes to an end abruptly or accidentally or incidently.

When Mind creates the condition of wakefulness, it assumes innumerable forms and innumerable names. The lotus flower, before blooming, was concentrated in itself; but when it bloomed out, you see there are various petals spreading around, and its scent is being wafted, diffused, and spread far and away. Such is the case with human beings also. With the awakening of Mind all his "senses" come into play, and it acts as if it were the chief controller, chief worker and chief agent in-and-out of all.

Seating itself in the centre of vision, it sweeps the eyes as the instrument, controls their faculty, and is unknown to them, while forsooth, it is the chief se-er.

Locating itself in the midst of ears, it treats them as its instrument, controls their faculty, and is unknown to them, while it itself performs the function of the hearer.

When it lodges itself on the tongue it makes the tongue its instrument, controls its faculty, and is unknown to it, itself being the chief talkie.

In this way from the topmost pinnacle of his head to the bottommost bottom of his body it is immanent, making one's whole physical system its vehicle, yet lives unknown to it and acts as the Supreme Actor on the body-stage. It pervades all. It is present in every pore, in every joint, every tissue, every nerve, and every hair. No physical cell which baffles scrutiny, is bereft of its presence. It is all-in-all, of all, and within all. And if you call it thousand-bodied or

embodied in millions of frames, playing its part in all, and within all, just like a juggler, it will not be an exaggeration.

This Mind is to be read, studied, and pondered over. One who knows this, knows all. One who does not know this, does not know anything at all. Try to know thy 'self'. Thy 'self' is something which is to be revealed and realised within this Mind-faculty.

In the realm of Physicality, the Mind-principle though one, is of million forms and names. The limbs, the organs, and the particles of the body are living as long as the Mind plays in and out of them; but soon as it retires or retreats inside into the cavity of the heart, the scenes are changed altogether.

This much for the Physical-plane or plane of action.

In the Mental-plane, there are no eyes to see with, no ears to hear with, no nose to smell with, no tongue to talk with, etc. They all become lifeless, inert, dull, and inactive. When the Mind has gone to its own centre, the centre of Mentality, that centre has

been galvanised so-to-say, and has been made its vehicle, though it knows not that it is being controlled by the Mental-juggler at its own place.

In the gross physical-body its powers were limited, for everything in that plane has limitations; while in the mental state not only its centre or the seat of activity is unlimited but it itself becomes free from limitations, for it is all in all.

It creates its mental surroundings. It manifests itself in its mental form. Nothing is impossible or impracticable for it. It is the creator in the true sense of the word. It creates parents, friends, relations, gods, goddesses, oceans, deserts, hells, and heavens, etc.

Of it, was said that "it walks without legs, hears without ears, tastes without tongue, and acts without hands, and that too, in a number of ways. It has no organs of taste but it relishes all that is relishable, and enjoys all that is enjoyable; has no tongue but is a great orator; does nothing but is a 'Yógi' at the same time".

This is its dreamland where it dreams and dreams, and realises the possibilities and impossibilities of its mental dreams wherein everything is possible. One who has developed his will-power at the seat of mentality, he attains all the Powers that were latent and dormant in him. The so-many attainments of the Yógies are the result of their mental-concentration and nothing else.

This much for the mental-plane.

The third condition is the state of sleep or rather sound sleep wherein the mind gets itself absorbed in the fountain of Life. It is as if it were its resting place. In this region there is neither limitation nor unlimitation, there is neither the conception of one nor two nor three. It is what it is. "Indescribable, unimaginable, unfathomable, unknowable, unrealisable", it has been called by the Seers of yore.

Limitation is the characteristic and chief feature of the wakeful condition of the Physical Universe. Unlimitation is the characteristic and main feature of the Mental Universe. The Spiritual universe which borders on the dreamless region, is beyond limitation and unlimitation.

For Physical man there is limitation in everything. Everything has its limit in his conception. For Dreamers, Seers, Prophets or Mental-men, limitation and unlimitation both are only mental conceptions. For, these two find room in man's mentality only.

GLIMPSE VII.

Matter, Mind and Soul.

Matter is not Mind, Mind is not Matter. Soul is neither Matter nor Mind.

Matter in its gross-form, is the object of man's senses. In its subtle-form it is something invisible, unrecognisable, and unfeeling. The gross-form is the vibratory current that gets condensed and becomes visible to us. The same may be said about the Soul which is perfectly im-Material. What it is, is not the subject of either Mentality or Intellectuality, for it is beyond the reach of them both. Before these faculties approach it, they are either entirely worn out, benumbed, absorbed or lost. Hence, the analysis and synthesis of Soul with the help of Intellect is not only improbable but altogether impossible. There is however a

process which helps an approach to it. It is called Intuition. It is something like infusion of everything into the Soul. Like a flash of lightning it works, like transient vision it comes into view and then it disappears. But it is a "fact," and those who have gone beyond the borders of dreamland to the region of vision, and have become "visionaries," they and they alone can have some sort of conception.

Life, Light, and Love—they have their own form. In Matter there is Life, in Mind there is Light, and in Soul there is Love. Every creature is a combination of Soul, Mind, and Matter. Matter is body. Soul is akin to Spirit, and Mind as has been said above, is a combination of reflexivities of both the objects, and it is why discretion and discrimination proceed from it.

It is through bodies that our existences are felt, known, perceived or thought of. Had there been no body, no-body would have seen, heard, known, felt, perceived, or thought of anybody.

Body is the seat of outer consciousness rather Subconsciousness. Mind on the other hand, is the centre of Consciousness and is the seat of inner-consciousness. The Soul on the other hand, being the seat of innermost-consciousness, has a consciousness of its own. Mind-consciousness is Mentality; its area of work is limited. For instance when you eat, you are conscious, tasting and relishing your food, and cognizant of speaking about the variety, quality and quantity of your food. The Conscious Mind is and can be aware of this much only.

When the food has been properly chewed, it is transferred to the region of Sub-conscious Mind which is Physical. Its area of work is unlimited. It digests and transforms food into blood, fat, semen, 'Oujas' and distributes them from top to toe without asserting as to what it is doing and without giving any sort of expression of its function. It is subject to the Conscious Mind, and therefore it is called Sub-conscious. Beyond these two, is the

realm of Super-conscious Mind which also like the region of Subconscious Mind is limitless and its area of work is extensive.

When any man or woman falls subject to his Super-conscious Mind, he or she becomes "visionary". The vision is before the mental eye. The person speaks of it, believes it, puts reliance over it, trusts and confides in it——something so amazing and incomprehensible to others not concerned with it. On such occasions, people think that the man or woman has been obsessed and is under the influence of some evil genie or mischievous goblin. For, it is in this visionary-condition of Super-conscious Mind that an ignorant and illiterate man or woman speaks languages which he or she did not know in the wakeful condition. Ignorant the person is even now, for the personal-Soul is ignorant. It ignores all, but its ignorance is quite different from the ignorance of a partially cultured man.

GLIMPSE VIII.

Three Functions of the Three Entities.

Body works; Mind thinks; and Soul enjoys.

One endowed with Physicality should work, i.e., he should use his physical organs and keep them employed to serve certain objects of Nature. One who is thus employed ought to have no complaint of the failure of Life, but his work should be accompanied with thought and love, as work without thought and love is ruinous to the physical tabernacle.

The function of Mind is to think, but thinking should be accompanied by work. Thought without work is destructive of the mental tabernacle of the human Soul.

Love is the function of Soul; love is happiness and happiness is love. Love has no misery to complain against. Love is the characteristic of a Spiritual man

but it should be attended by work and thought. These ought to be in unison with, and then the Life will be pleasant to oneself and pleasing to all.

Just as a man awakes, dreams, and sleeps (soundly), so he must work, think and enjoy. To such a man the goal of Life will not prove far to reach if he has a Mind to attain it. A perfected Life is an embodiment of constant work, deep thought, and bliss. It is only the imperfect ones that waste their time in murmuring for nothing. Complaints and murmurings lead to worries, and worries breed ill health, ill health puts an end to an immature Life, and the goal is not attained.

Man has been called the greatest product of Nature, and as such, he is not expected to waste his Energy, in thoughts and pleasures. He has been created to work, to think, and to enjoy. These should go side by side as Soul, Mind, and Body are combined and allied to each other.

Work without thought and relish, is a

body without Mind and Soul. Similarly, thought without relish and work, is a disembodied Soul wandering in wilderness without any apparent mission of its own. Enjoyment without thought and work, is like a delicious food for a being who has no Body and no Mind.

GLIMPSE IX.

The Virtue of Life.

Work, thought, and enjoyment are not the goal of one's Life. The goal of Life is something else and it is worthy of knowing and attaining.

Work as long as you have a sound body and sound limbs. Think as long as you have a sound mind and sound mentality. Enjoy as long as you are in a position of sound consciousness. But always bear in mind that your work, your relish and your thought are as much for the use and help of others as they are for yourself. If you continue working, thinking and enjoying, it is Virtue, otherwise it is the reverse of it.

Selfishness has been spoken of in the holy Scriptures as the greatest sin of this age. Individuals, nations, communities, are all selfish. Professionals bare grudge and ill feeling towards co-professionists. Two of a train never agree. This is why this age must needs be an age of misery and mishaps. Unrest, disquietitude, uneasiness are nothing but negativity of the Real Self. Intellect becomes an instrument of destruction and Mind serves as the weapon of ruin. As long as this condition continues to exist so long the tribe of man will be unhappy.

You are not alone in the world. No limb, of your body is independent of another limb ; likewise, every individual is linked to the other and it is proper then to work, think and enjoy in unison.

No amount of admonitions, sermons and lecturings will bring the fact of serving humanity home to one's mind better than one's own personal experiences. Experience is a dear school and very few are apt to learn from it. But learn they must, today or tomorrow. For Life means

extension and manifestation. This extension and manifestation goes a long way off to make the Life beautiful and pleasant. Man is born to gain experiences and make observations, for these have to mend his Life; and so he must extend his helping hand to those who are needy or who look towards him for help.

A man says "I do not care for others." I think of my own personal happiness. This man should not be condemned for his selfish expression. These views are held by almost all cultured men of to-day. They say "Every man for himself and God for all". But they forget that they cannot be happy if their neighbour is ailing, wailing or bewailing his lot. Unless one makes one's surroundings pleasant, one can never either make one's life happy or look happy; and therefore, it is the most necessary that we should have care for others as well as for ourselves.

Life means extension. You come into this World as a single personality. You get yourself married in time and become

two ; children are born ; and your concern with the world is increased. This is nothing but extension; and extension is nothing but one's own action. Assertions, actions etc., are nothing but manifestations of Life.

Life without manifestation is meaningless. How will you call Life an existence unless it asserts itself until it manifests in words, deeds etc. These words and deeds should tend to increase the happiness of those surrounding. This idea will appear utopian, but it is practical and should be reduced into regular practice.

Eat, drink and be merry; there is no harm in it. But this epicurean mode of life should have an ideal of serving Humanity in one way or another, and then this life will be a Life of Virtue.

A beggar who begs for the good of others, is far better than the man who hoards wealth for his own use. The beggar is enjoying his life in his begging, but the man bent on amassing wealth has no enjoyment and consequently his Life is empty.

GLIMPSE X.

Life, Light and Love again.

Rivers, Trees, Sun, and Moon, all the Forces in Nature enliven others and live themselves. This is Life.

A tree does not produce its fruit for its own self, but its fruits are consumed by others. And while it stands suffering from the inclemency of weather, it stands protecting others from it this is Life.

The Sun, the Moon, and the stars shine not for themselves but for others: this is Light.

The river flows meandering through deserts and dry lands, quenching thirst, watering fields and gardens, giving life to all and taking nothing in return: this is Love.

Love is not taking or grasping but it is giving; for, there is no selfishness in Love; nothing is so holy, so pious and so good, and at the same time so relishable and sweet as

Love. God is Love, because, he gives and does not ask for a return. Husband is Love, because he gives his all to his wife. Parents are Love, because they support their children with affection and without any idea of return from them.

In a certain cottage people were suffering from Malaria fever. A man passing through the street, heard their cries, entered their house, and gave them milk to drink, without being asked. They felt refreshed, blessed him, and there was mirth and happiness among them. They forgot their disease for the time being. This is Life. Where Life enters, Death departs.

Several men sitting in darkness were discussing on the utility of Life and could not come to any definite decision. A man, with a lamp in his hand, entered their cottage. Darkness quitted the place, and all was light and bright. He addressed, "Brethren, Life does not mean lip-talks. It is something to live and to shine. Burn yourself like this lamp; when you are lighted, you will give light to others. Unless you have burnt

yourself and there is heart-burning in you, how will you be able to enlighten others. Light knowledge and wisdom. Knowledge and wisdom both are articles to be utilized, to be acted upon, and to be absorbed. Those given to lip-talks, are wise in name and not in action. Wise-in-name is an empty sack which will not stand on its own legs. If you are wise, learn this lesson from my lamp, become enlightened first yourselves, and then spread Light far and near."

In Love there are deeds and thoughts both. Love works but its work is a master's work not a slave's work. Lover's thoughts are the chastest. There is no profanity in them.

Three girls sitting on the side of a brook were praising their lovely cups. There was hot discussion among them and no one could decide as to which was the best. A poor beggar woman reached the spot. They requested her to decide their dispute. The woman replied "I am extremely thirsty, you better let me drink water from your cups, and then I will act as a judge. Two of the girls refused to let her drink from their cups,

while the third, first of all cleaned her cup and then filled it with water and presented it to the woman. She drank out of it and made them understand that the cup which quenched her thirst by handing over the water to her, was the best of all; others were worthless, there was no beauty in them”.

One, who loves one, loves all. One, who does not love one, cannot love any. If Love has entered one's mind, there is room in his house; but where there is no Love in the mind, there is no room in the house. Love is beauty and Love is art. Love, lover, and beloved, are not three, but they are one and the same thing; Three-in-One and One-in-Three; one single Soul in three bodies concentrating them all at the same time. They say, “Love is unselfish” and it is even so, for, where there is Love, there is no duality. They say “Love is blind”, and it is quite so, for, where there is Love, there is no reasoning and no wrangling of words. Love is its own proof. It requires no proof for its presence or existence.

Love is a pervading-principle. Had it not been present every-where, the World

would not have come into existence. It is Love that creates, it is Love that multiplies, and it is Love that finds room for every body. We are born, we live, and die, and are absorbed in Love, for God is nothing but Love. Had there been no Love, there would have been no God. Had there been no God, there would have been no Love. Love and God are the same thing.

End of Part I, "Multiplicity."

LIGHT ON THE ANAND YOG

PART II—"Unity"

GLIMPSE I

Diversity in Unity.

All is One and One is all. This is Truth as truth could be. But in One and all there is Diversity also. Diversity is a "fact" though it may be called ephemeral and imaginary.

Opinions should differ for it is natural. If there is Diversity in Nature, how could all agree to one point? Every one makes his own angle of vision, and consequently difference of opinion must exist side by side.

One and the same view has never been held by the followers of even one and the same Seer. They have differed, and have differed reasonably. We need not quarrel among ourselves simply because our views are different.

In the world of differences, one is different from another. No two personalities are alike.

No two forms exhibit perfect resemblance to each other. In the Economy of Nature, undoubtedly, there is Unity in Diversity. But Unity does not imply that all should be alike. For instance, I am a man and possessed of a body composed of innumerable parts. Cast a glance and you will not find any two parts alike, for they have not been made so. No two eyes are alike; no two ears are alike; no two noses are alike; and so on and so forth. Two leaves of any plant fail to resemble each other when they are minutely examined. All is One, and One only; everyone is One, and One only without its second.

Diversity is Multiplicity. In Multiplicity there is individuality also. It is a sort of pervading-principle and is met with everywhere. The so-many millions of cells of the human body retain their individuality. One can never be sure of their similarity. They are, one and all, different from each other.

Picture to yourself the principle of Multiplicity as an ocean wherein waves of ideas rise and fall at every moment. In this ocean there are innumerable centres and

each centre has its retentive value. One centre is the Sun, another is the Moon then others are the Stars, and so forth. So, one-centre is Humanity consisting of millions of human beings all centralized in one individual centre. This much is enough about Multiplicity.

GLIMPSE II.

Unity in Diversity.

It was said of Divinity as There-in-One and One-in-Three. That was from the point of view of 'Triloki.' i.e., three regions of the Universe allotted to Soul, Mind, and Matter. But the same may be said of as one-in-hundred-thousands and hundred-thousands-in-one. Both are correct. This Universe, though three-aspected consists of innumerable Solar Systems, Stars, Sate llites, Moons etc. which, being living beings themselves, are abodes of countless creatures. Do not think for a moment that the Planets, Suns, Moons, and Stars are inanimate objects. They are as good animates as you yourselves are. Had the Earth been inanimate there would have been no Life either on its surface or in its bowels.

Innumerable they are. There is no doubt about it. But there is Unity among them and all are united together forming one whole entity. This Unity in Variety, exists everywhere. You have simply to look at a thing carefully and you will find for yourself that Variety finds its scope and support in Unity. Without Unity there is no possibility of Diversity in nature. Variety is the very "life" of the Universe. But the units of this Variety are so knit and linked together that they are formed into one complete whole.

Q. Diversity in Unity and Unity in Diversity may exist side by side. But what to infer from it, and what is your object in making this assertion?

A. God is one and not many, Other objects may be varied but there is no Multiplicity of the Supreme God.

Q. There are Diversities, and side by side with them, are Unities. In the persence of such Diversities and Unities, it will be a presumption to assume that there is only one Supreme Father Whom the World pays

homage to as the Real Deity ?

A. Diversities and Unities may exist side by side ; but, even their presence proves that there is One-ness in the Universe. For instance, consider one physical frame containing so many particles. There is Diversity in the composite particles, but all these combined together make up one body. In the same way, combination of different sorts of Diversities, results into "one combined Deity or Divinity" as a perfect whole. This is the proof of the existence of one Supreme Deity.

Q. The example though not erroneous, still, seems defective, and fails to illustrate the object you have in view ?

A. There is no error in the illustration. If it is to be had anywhere, it is in your own defective conception and so I give you another illustration. Suppose the Universe is like an ocean. The ocean is composed of so-many drops, waves etc. The existence of various drops is Diversity. They are many, but their aggregate is one ocean. Similarly,

Creation is various, variegated, but its creator and controller is One, and He pervades the whole Economy.

Q. Up till now I thought that the Supreme Creator or the Supreme Father of the World was purely a Spirit; but from your reasoning I infer that He is not bodiless ?

A. You are perfectly right. God is pure Spirit. But withal, He is embodied Spirit. Macrocosm resembles Microcosm. Macrocosm matches Microcosm. As you are an embodied Spirit, so the Supreme God. No Spirit can work without a body. Body is the manifestation of its existence. Without body, manifestation is an impossibility. There is a saying in Hindi

“ ब्रह्म रहे काया के ओले ।
बिन काया ब्रह्म क्या बोले ॥ ”

and so, it follows: that, as you are the pervading Element in your body, and you control the mechanical organization of your physical frame, likewise, the whole Universe with all its organization or mechanism, is the

physical frame or Body of the Spirit who resides therein and is omniscient and omnipresent in it.

GLIMPSE III

Unity the aim of Yog Philosophy.

“United we stand, divide d we fall” is an old adage. The Ideal of Yog is “Unity” Yóḡ comes from Sanskrit word “yuj”, “to join ” The English word “yoke” also, has been derived from the same Sanskrit root. “Yog” and “yoke” are the same. In yoke, the oxen are linked to the plough, in Yog, the individual-Spirit is attached to God. Variety and Unity must necessarily exist side by side; but, unless the Multitude reduces itself to Unity, it will breed confusion. The Unity which does not depend on Multitude should be deemed as tyranny. Confusion and tyranny both should be avoid. Unity and Unification should be aimed at. This is the object of Yog.

Yog has been defined by the ancient Seers in different ways, but, the object of all is the same—the Union of individual

Spirit with the Supreme Spirit. PATANJALI, the founder of Yóg-system is of opinion that cessation of vibratory stuff which is called 'Chit-Shakti' or "mind-stuff", is true and perfect Yog. YAGYAWALKA, another well-known Yogi, says, that abstract meditation on the Supreme Spirit results into "Yóg". Both of them are right; for, unless the "mind-stuff" attains fixity on the Spiritual-centre which is the abode of the Deity, it is not absorbed into it, and there can be no "Yóg" and no Union with it.

Union with fire results into heat, Union with ice results into cold. In the same way, Union with the Supreme results into Supremacy. This is Yog.

God is perfect, God is Supreme, God is Whole and God is All-in-All. All in the Universe, are linked up with Him. They are born, they live, they work, they die, and they are absorbed in Him. It is a fact; but, the idea of Diversity creates the notion of separation in man's mind, and so, it results into misery. God is never separate

from man. Man can never be separate from God. It is only the false notion that has caused "imaginary separation." The sooner it is removed, the better for the human unit. Yog aims at this.

Every drop of water has all the full force of water or ocean behind it. Every tiny spark of fire has all the terrible strength of the Burning Element behind it. In the same way, every man or woman whoever or whatever he or she may be, has all the full force of Nature or of the presiding Deity of Nature at his or her back. An individual, holding this opinion, would be strong of will and strong of mind, while the case is otherwise with those who do not possess such faith.

GLIMPSE IV.

Various kinds of Yogs.

Yog is union of weakness with strength, union of ugliness with beauty, union of sickliness with health, union of poverty with wealth, union of pain with happiness, and union of the im-Perfect with the Perfect

Individuals are weak, ugly, sick, frail and miserable according to their "false notions of their separation" from God who is in reality strong, beautiful, healthy, wealthy, and happy, and what not. He pervades all beings and is therefore not separate from them.

Im-Perfection implies weakness of every kind. In Perfection lies perfection of various kinds. God is Perfect, and therefore, he who unites himself with Him, is sure to become Perfect or at least participates in His Perfection. God is Abstract and Concrete both. In concreteness there is grossness. In abstraction there is subtility. Therefore every one can believe and trust in Him according to his particular bent of mind. There is no necessity to discuss on the existence of God. God is only Real, Whole, and Sum-total of everything that is, or will be, or that ever was.

It is wrong to suppose that Yog-system is only a science of acquiring supernatural faculties. It is a vast subject embracing all systems of thoughts which have any

connection what-so-ever with the ideas of Perfection and im-Perfection. Yog seeks to remove im-Perfection and guides one on to attain full Perfection. And therefore we venture here to divide Yog into five kinds at least, as below :—

- (1) 'Ĥat-Yóg' (Physical Culture).
- (2) 'Prān-Yóg' (Rhythmic Culture).
- (3) 'Mānsic-Yóg' (Mental Culture).
- (4) 'Gīyn-Yóg' (Intellect Culture).
- (5) 'Ānand-Yóg' (Happiness Culture).

According to Hindu Scriptures, every human unit is endowed with three bodies. The

first body is called the "Gross or Physical frame" which can externally be seen, felt, touched, smelt and tasted. It is composed of two sheaths. The first sheath is the "external physical frame" made up of skin, flesh, blood, bones, etc. This is 'Anna-mai Kosh'. The second sheath consists of breaths which pervade the entire system. It is called 'Prān-mai Kosh'.

The second body is called the "Subtle or Mental frame" set inside the gross external, corporeal constitution. It is also

**Karana* (causal), *Sukshma* (subtle), *Sthula* (gross).

composed of two sheaths: one is called the sheath of Mentality or 'Manó-mai Kosh'; and the other is called the sheath of Intellectuality or 'Vigyān-mai Kosh'.

The third body is called the "Causal frame" which is the innermost sheath covering the individual-Spirit and is called 'Ānand-mai Kosh'. Being so near the Spirit, it is saturated with Bliss and hence it derives its name as the "sheath of Happiness". (Vide Frontispiece).

GLIMPSE V.

Explanation of Various Systems of Yog

'Hat-Yóg' is the system of "physical development" by exercises for the attainment of great physical and physical-will powers.

'Prān-Yóg' is the system of "regulating breath" and making it rhythmic, so that, one might attain the development of psychic and volitionary will-powers.

'Mānsic-Yóg' is a system of "mental development", controlling the Will and the Mind-stuff and concentrating them on

centres which the Yogies point out inside the body.

‘Gyān-Yóg’ is the system of “intellectual development” through ‘Rāj-Yóg’ and study of Philosophical books.

‘Ānand Yóg’ is the system of “attaining Happiness” by concentrating oneself on the centres in the ‘Ānand mai Kósh’. (vide frontispiece). The Anand-Yóg finds no description whatsoever in any of the Sacred Books of the Hindus even. It has been revealed, prescribed and taught by Sat-Purush RADHASWAMI DAYAL in His Infinite Mercy for the good of the aspirant Souls who are suffering from the miseries and troubles of the mundane Life.

GLIMPSE VI.

Further Explanations.

Yógies are of opinion that Mind should not be developed at the risk of the body frame. Body should be cared for first, for it is the foundation of one's life. According to Yógies, corporeal frame is not only

the seat of one's activities, but it is an emanation of the thing inside, which, proceeding from within, becomes an envelope for itself. It is the principal form of expression, manifestation and assertion of one's individuality. Unless it is sound and healthy, the healthy development of other Forces or Powers, though not impossible, is almost impracticable. There is a saying in Latin, "Mens Sana Incorpore Sano" (a sound mind in a sound body), and it is as true as anything. Therefore, Yógies prescribed various sorts of physical exercises "for those who were physically weak". All systems of 'Hat-Yóg' come into this category.

Body is the foundation, and 'Prān' is the super-structure. If the foundation is strong, the super-structure is also strengthened. If 'Prān-Yóg' is exercised with caution, it "will result in redemption from various diseases". But at present, Adepts of this school of thought are scarce; and any one who exercises 'Prān-Yóg', without the help of a real expert, is in danger

of not only losing his health but also of deranging his mind as well; and when once he injures his system through negligence, his case becomes almost incurable.

‘ Mānsic-Yóg ’ is “ the science of controlling mental stuff ” through various methods. It has got various other names also:

Bhakti-Yóg ’, ‘ Karma-Yóg ’, ‘ Prem-Yóg ’ etc. The real object of this system of Yóg is to develop the Mentality in such a way that it should be rooted just like a rock, caring little for the external influences that try to upset it and make it uneasy. The Mind should feel “ at-one-with ”, and it should be absorbed in the object of its meditation. “ Creating sound mind ” is its only motive, and the mind thus made sound, will be able to sound everything that is unfathomable or unsoundable to the un-initiated. Mind is the intermediate link between Body and Soul; and according to Yóg-system also, it is the mediator and adjustor of differences, thereby bringing about harmony. As an inter-vening agent or as an intermediary it has its own

importance. It stands in the midst of five important centres of the body, two of which, 'Anna-mai Kosh' and 'Prān-mai Kosh', are below it, and the other two 'Vigyān-mai Kosh' and 'Ānand-mai Kosh', are above it. It is situated between these two extremes. It is not only an analyser of all things but it is a synthesiser also. In addition to acting as the mean or the medial in relation to their centres, it accumulates various sorts of internal and external impressions and retains their memory. This causes agitation now and then and disturbs the equanimity and quietitude of the mind. If this is controlled, all is controlled.

"Gyān Yog" is the system of "developing intellectual faculty and making it so keen as to grapple at the most intricate problems of Life and attain the condition of "intuition" and "intuitive realization" and become one with it. This is its ulterior motive. One who thus becomes a 'Gyāni' is "one with the universe and attains 'Nirvān' while living". But the system is

not so easy as is commonly understood by the people. It requires a great deal of concentration and erudition. It has got other names also, e. g, 'Dhyān-Yóg', 'Nām-Yóg', etc. This much, I think, is enough for a novice in Yog-practice, to understand the respective merits of the four Yógas that are discussed in several Yógic books.

"Ānand-Yóg is the system of Yóg taught by the August RADHASWAMI DAYAL. It is otherwise named also as 'Sahaj-Yog', 'Shabd-Yóg' 'Surat-Shabd-Yóg', 'Udgith-Yóg', 'Anhād-Yóg', and 'Pranāva-Yóg'. All these signify the same common purpose. 'Ānand-Yóg as it is called, is the "culture of developing the 'Anand' or faculty of happiness" in its devotees, through the exercise of 'Shabda' or Sound-principle. It is the easiest of all. It stands supreme, and is innocent, un-injurious, and practicable. Everyman or woman, old or young, can devote some time to its attainment, at any time, in any place, and under any circumstances. Only, habit is to be acquired first, and then it naturally becomes the second nature and

helps the ascension of the Soul to the higher regions. This process is the simplest possible and imaginable.

GLIMPSE VII

A few Sayings about Happiness.

1. Endowed as a man is, with all noble qualities of head and heart, noble aspirations and noble proclivities, he was made for living a happy life and not a life of misery.

2. To be happy costs nothing, and to be miserable costs much.

3. Happy man is a gainer, but one who is miserable, is a great loser. One who has lost his happiness has lost all.

4. Happy man is ever healthy, wealthy, and wise, and the miserable is just the reverse of it.

5. To live one moment's life of happiness is far better than a life of misery lived through for thousands of years.

6. One who is happy, lives with God, and one who is miserable, is Satan's companion.

7. Happiness is God. One who gives any other name to God, is ignorant, for God is happiness itself.

8. Happiness is Positivity, misery is Negativity. One who is happy, throbs with buoyant life, and one who is miserable, lives an empty life.

9. To remember God is to be happy, to be happy is to remember God. A happy man is always with God.

10. Misery is another name for death, and if you believe in me, I would say that misery is worse than death. The jaws of misery are terrible, the clenches of death are more merciful.

11. Happiness does not lie in hoarding money or in taking pride in one's possessions. It is in man's mind that happiness is centred.

12. Do you drink, no amount of liquor will ever make thee happy.

13. If you are happy and are conscious of it, you are the most fortunate man.

14. One who knows it, says so, believes

so, is in reality, a happy man; while one who boasts of his knowledge, is the greatest fool possible. Wise are those who see their ignorance.

15. The happiest Life is to be lived on Earth and not in Heaven. One who lives a happy, life gains Paradise on the Earth.

16. Seek happiness within and not without yourself, for there it is.

17. If you want to overcome weakness and gain health, "habituate yourself to healthy exercises" and you will overcome weakness and become healthy.

If you want to get rid of windy-diseases, "regulate your rhythmic breathing". In the same way, if you want to control your Mentality, "concentrate your Mind-stuff on the Mental centre", and you will be able to control it.

"Exercise Intellect" and you will become an intellectual man.

Likewise, "by concentrating your Mind on

the centre of Happiness", you will render yourself the happiest being.

18. One who seeks Happiness in wine, wealth, and women, is in reality, following the Will o' the Wisp, and he will never find Happiness and embrace it in his bosom.

19. It is strange, Happiness is always with you and you are without it.

धट में है सुखत नहीं जानत ऐसी ज़िन्द।

नानक इस संसार को दृष्टा मोत्याबिन्द॥

20. If you want to be happy, be kind and thoughtful to others. Relieve the wants of the needy. Give bread to the hungry, water to the thirsty, and you will get happiness in return.

21. Forgive those that trespass against you. Respect the sentiments of your neighbours. Be indifferent to the shortcomings and offensive attitudes of your foes, and you will be happy.

22. They say that Happiness and Virtue rest upon each other. But the fact is this: where there is Happiness, there is Virtue

always with it. A happy man is always virtuous. Virtue is but another name for Happiness.

23. Happiness is the heritage of a cultured mind. One who leads a life of contentment and continence, is free from anxieties, perturbations, perplexities, and worries.

24. A happy man is neither a commandant nor a servant. His prestige is only Happiness. He is Nature's child, simple in habits, and high in nobility. If a great man is not conscious of his greatness, a superior knows not that he is superior, he is not ruffled under the fluctuating conditions of superiority or inferiority or greatness or lowliness.

GLIMPSE VIII.

The Centre of Happiness.

Happiness is next to Godliness, and un-Happiness is next to un-Godliness. This is more true than the saying : cleanliness is next to Godliness and un-cleanliness next to un-Godliness.

The characteristic of a godly man should be his happy mood of mind and not his garrulity and lip-talks. Those who always utter the name of God and are miserably unhappy, they utter it in vain; for, there is no God with them. Those who do not utter the name of God and are not given to talkativeness but are happy, have found out what God is, and live in and with Him.

What are you seeking and searching after? It is Happiness and nothing else.

Life, Light, and Love have ever been the aim and pursuit of man. The work of Life should be the work of Love. Work without Love is irksome and tiring. So work with "love of work". Engage a boy, treat him well with love, he will work for you throughout the day and night, and will ask for no recompense. The only thing that he wants, is your Love. Give it plentifully and he will remain attached to you. Engage a grown up man for wages. He will work no doubt, but his work will be tiresome and troublesome and you will find him always murmuring. The reason is obvious. The child works with

"love for work, and the adult does not work for the love of work but works for wages. Child's work is a master's work while that of the man is a slave's work. The former is free from the shackles of selfishness while the latter is bound with the fetters of self-interest.

The door of progress and prosperity is always open for one who has Love within him. The door of affluence and well-being is closed for one who is destitute of Love.

A clerk goes to the office and sits there for work, works now and then, but his eyes are always on the hands of the clock. He is more mindful of leaving the office than his engagement.

Let the clock strike four, and off he goes. His work is a curse instead of being a bliss. The world requires a master's work and not a slave's work. Working like this, how could Man aspire for progress in Life. Progress and promotion in Life, is meant for those who forget themselves while working. There is Unity between their

work and their Mind. This Unity results into Happiness; and he will feel his work not as a burden but as light as a feather. Work for the love of work and spread its blessings all around you. Such work will be Happiness not to you alone but to others as well.

Acquire Life and the love of Life, giving Light to all. Your knowledge and learning then, will become the source of wisdom to many, and will send forth their effulgent rays all around.

Love for the sake of Love, love with the love of Love and then Love will be but Happiness in disguise. Love will serve the purpose of Heaven for the stray Soul, to take rest in.

GLIMPSE IX.

Centre of Happiness (*Contd.*).

Q. Where is the centre of Happiness within?

A. It is inside your body. It is at a place where wakefulness and dream meet.

Concentrate your Mind on it, with as much amount of "attention" as you would command, and you will see the result gradually.

There are various kinds of pleasures e.g., material, sensual, mental, intellectual, Spiritual etc. etc.

Material pleasure is confined to those tiny creatures in Nature that grope in the dark bowels of Matter.

Sensual pleasure is meant for those creatures that are of gross senses.

Mental pleasure is for mentally-gifted beings; and Intellectual pleasure is enjoyed by intellectual men.

We need not pay attention to Material pleasure ascribed to those creatures that are more attached to Matter. Practically we know nothing about them. We infer that they are happy from their actions. The dog, for instance, chews the dry bone with more relish than a human being. He finds in it such pleasure as is denied to man even. If his master were to tease him when he is

chewing the dry bone, he will feel intensely angry, he will grumble and snarl and will fly at him, and might even probably bite him as well, for his appetite is centred only upon that dry bone. He is happy with that dry piece and wants nobody to interfere. Man is ignorant of this sort of appetite. He is different from that dog, essentially a sensual creature having regard merely for sensuality. He is Mental, and as such, has made more physical advancements than the brute. He finds pleasure in his food but not like them. He enjoys sensual pleasures but does not become a brute.

Now consider the Mental man. He is material, sensual and mental all. But his enjoyment is more mental than sensual or material. His pleasures are centred in Mentality. A learned man, when engaged in reading his book, forgets his food and bodily comforts, and is more attracted towards that which we here call "centre of Mentality". His pleasure is of a different sort, differing in degree, quality, and quantity, from brutal and sensual creatures. More advanced is the intellectual man whose mind is concentrated on the

“centre of Intellectuality”. His pleasures are even different from those of the sensual and the mental man. Sensual man seeks gratification in Senses, mental man in Mentality, and intellectual man in Intellectuality.

In the same way there is a Spiritual man who finds pleasures in Spirituality and his mind is centred on Spirit. His Happiness or Pleasure is confined to it only.

GLIMPSE X.

Centre of Happiness (Contd)

They who think that the tongue is the tasting-entity in our physical frame, are in the wrong. It is not truly that. It may be called a vehicle, instrument, or organ of taste, which, in reality is. It is not the tasting-entity. You taste with the tongue, but the tasting-element, is quite different from it as the worker is different from the tools that he holds in his hand. The tongue displays its tasting faculties during the condition of wakefulness, but when the man is asleep, the same tongue fails to perform its function, for, the Life-giving Current which was centred

on the tongue has been withdrawn therefrom and is now somewhere else. The same thing happens when a man is unconscious or suffers from apoplexy. During such states the tongue becomes senseless and seems deprived of its power. When a man suffers from fever, though then the tongue is not deprived of its taste-faculty, the taste becomes something else. A thing brackish appears sour, and sweet appears bitter. The reason is: the Life-giving Current which was there, is now partially withdrawn inside.

The same may be said of the organ of hearing, organ of smelling, and every other organ or limb in the body. They are in living condition so long as the wakeful state lasts. But when the sleeper goes to sleep, all these depart from their external seats of activities, and are withdrawn internally. It follows therefrom, that the body itself is not the real agent but only an instrument of the agent living somewhere in its very interiority.

GLIMPSE XI.

Centre of Happiness (Contd)

The condition of wakefulness is the period of activity of the physical body, when all the organs, all the limbs, all the nerves, all the currents etc., are alert and free from interia. But when the Life-giving Current which was immanent in the physical plane, has retired, the physical body, becomes completely inert and in-active.

Q. What becomes then ?

A. The Mind-principle becomes more active. The Mind has taken all its instruments with itself and retired to the dream-land, its headquarters, just as the commandant of an army retires with his troops when he withdraws from the field of battle. He encamps somewhere and is engaged in amusements.

Mind, seated on Mental-centre, is in playful condition during the time of dream. It is a dreamer there. Its power is in full play and it creates all that it wants: creates

parents, relations, lands, oceans, deserts and mountains, etc. whatever it takes a fancy to, Though the external senses are absent, yet it is so powerful in its realm that it produces them anew, and goes on with the same sort of enjoyments as were in the world of wakefulness.

An ordinary man may infer from this, that Mind itself is the centre of Bliss and enjoyment, and that Mind itself is the enjoyer of Bliss. No, it will be another mistake. Mind, in reality, is only different from the external organs of senses in so far as it is subtle while the latter are gross. Otherwise, it is as much an organ of Mentality as the so-many senses are organs of sensuality.

They are external while it is internal. It is as much indebted for its life to the still **more** internal Currents as the external organs are themselves to it.

When that innermost Current is withdraw the Mind too, becomes inert in its own turn. There is no Life in it.

5. This takes place, when after enjoying the excursions of external and internal worlds, the "real person" retires to his own place. This condition is called the condition of sound-sleep where the physical senses and the mental senses cease to exist; but the "Master" is still there and he is enjoying the bliss within. That is the "real entity" and at the same time "Happiness and centre of Happiness" both. He is enjoying, himself being the enjoyer, enjoyment, and the enjoyed, all combined in one. This is Unity in Diversity. During this state, the Diversity has been "absorbed" into Unity, and the Centre of Unity is the enjoyer himself.

End of Part II, "Unity."

LIGHT ON THE ANAND YOG.

PART III—"Method of Unity."

GLIMPSE I

Bodies and their Foods and Actions,

The "real man" is enveloped within three bodies: gross, subtle and causal.

Gross-body requires gross food, subtle-body requires subtle food, and causal-body requires causal food.

As is the body, so is the food; and as is the food, so is the body. No body, no food. Body is always to be fed, to be nourished, and to be supported. The very idea of body-hood depends on food.

The aliment of the gross-body is grain or anything that grows in the soil. It is earthly and therefore it must eat dust or the produce of dust.

The aliment of the subtle-body is ideas. It is idealistic or ethereal and therefore, it

must eat ether or ideas which are the dust of ether. The aliment of the causal-body is super-ethereal, and it must be fed by the super-ethereal substance.

Three bodies require three different sorts of food. One food does not nourish all the the three properly; on the other hand, it helps their starvation. They may either be reduced to a skeleton or become emaciated; for, as bodies, they must have their proper food.

It is "attention" that helps in the eating, the digesting and the assimilating of these three various foods.

"Attention" is the "power of application". It should be studied and applied.

"Attention" helps the growth, improves the circumstances, builds the body with the food offered, opens new fields of activities. It is not only the salt of life but Life itself. "Attention" is a very important factor even in the little things of Life.

Never eat with absent-mindedness; otherwise, the food that you eat breeds disease.

"In-Attention" means "absence of Attention" and it is therefore a defect.

Food eaten with no attention gives no relish, no matter whether it be gross, subtle, or causal.

Gross-body, with gross food fed with attention, performs its function on the Sensual plane; for, the gross-body is made up of Grosssity.

Subtle-body, with subtle food fed with attention, performs its function on the Mental plane; for, it is made up of Mentality.

The Causal-body, with causal food fed with attention, performs its function on the Causal plane within; for, it is made up of the Essence of Happiness. It is as if Happiness were its organ.

The function of the Physical-body is physical action; the function of the Mental-body is mental action i. e., thinking; the function of the Causal-body is blissful condition.

Have reverence for food and it will make you revered.

“ Attention ” is the proper form of respect and “ In-Attention ” is the im-proper (vile) form of dis-r-pect.

GLIMPSE II

Attention (*Again*).

Work, Thought and Bliss are the pleasures of Life. They are called in the vocabulary of Sanskrit language: ‘ Karma ’ ‘ Gyāna ’, and ‘ Upāsana ’. Work and Silence (rest) are the two extremes, and Thought is the mean between them.

But it is “ absolutely ” necessary that Work should be done with fixed attention, Thoughts must be thought with single-mindedness, and Silence should be maintained with point-blankness. If there is no attention, no amount of Work, Thought, and Silence will be of any avail.

Precepts precede examples; theories precede practice, and designs precede development. Examples are better than precepts,

practices nobler than theories, and developments: more necessary than designs. But the successor follows the predecessor. "Attention is the root of these twos", without which, neither this nor that is a possibility.

Here we are more concerned with Spirituality than with anything else; and in this, nothing is so important as "attention" The Chief characteristic of a Spiritual-man is Happiness. If he maintains his happy mood of mind in the severest difficulties of the world, he may be regarded as a Spiritual Man. He is not disturbed or ruffled with trifles as is the case of an ordinary man.

The Physical-man seeks Happiness or Pleasure in the Physical circles around him. The Mental-man seeks Happiness or Pleasure in the Mental surroundings around him—be they thoughts, ideas, sentiments, or beautiful sceneries of Nature that excite his imagination. But the case is otherwise with the Spiritual-man, he is contented in his poverty. He is pleased in his

adversity. Happiness does not desert him. Be the condition whatever it may, he is happy and un-ruffled.

People think that Spiritual-man should be a "great personality" with long beard, imposing demeanour and unconcerned with the activities of life, wholly bent on the acquirement of merit for the next world. Nothing could be more erroneous. A Spiritual-man is a child even in age, lovely and charming even when others lose the charm of Life, and kindly towards others. The sunshine of pleasures does never quit him whether he is young or old. His time is always blessed. His very breath is Heaven, and in him there is no desire for any other Heaven. He is happy wherever he has been placed by his destiny.

The World around him might certainly undergo changes: his surroundings may be altered, he himself may be changed physically and mentally, but in his Spirit there is no change. He is the same as he was before.

Q. What is it that makes the Spiritual-man so happy ?

A. It is nothing but "attention", the "application of attention", and the "exercise of the application of attention."

GLIMPSE III

Fixity of Attention results into Happiness.

Man-of-attention is he who relies more upon himself than upon others. In him there are the attributes of self-reliance, self-control, self-respect, and self-confidence.

Man-of-attention has never been heard either to despise himself or to despise his inferiors. One who is true to himself, is true to all. He who treats himself well, treats others with consideration as well. Respect your-self and you will be respected by others; confide in your "self" and others will confide in you.

Confidence in oneself is the source of Magnanimity. One who trusts in himself, is always to be relied upon by others and he deserves the confidence of every man

with whom he has any sort of dealings.

It is "attention" that creates the qualities of confidence in man; and it is why he is always happy in his environments, no matter if they appear unpleasant to others. A heavenly Mind turns Hell into Heaven, a hellish Mind turns Heaven into Hell.

One who "controls himself", can control all. One who cannot control himself, can control nothing; and it is "attention" that teaches a man the principle of self-mastery and self-subjugation.

Power lies in self-restraint and not in the dissipation of Energy. The more a man is self-restrained, the more powerful he will be. The less a man is self-crubbed, the more weak he is. Self-restraint springs from the application of attention towards one's self.

One who "commands attention" is happy, and one who lacks this quality must most necessarily be miserable.

"Happiness is the result of fixity of

attention", which is, in truth, what the Yogies aim at.

Fix the "attention" on some centre* and you will be happy of the result.

As "Happiness is the outcome of fixity of attention", so "Pain is the result of forceful ejection of attention" from the centre whereon it is fixed. Besides this there is no pain.

One is happy while engaged in playing a game of chess, because his attention is fixed on that play. One is happy while playing hockey, football, tennis etc., simply because his attention is rivetted on that particular sport.

Upset the chess-board and the players will become uneasy. Why? Because, their "attention has been forcibly ejected" from it, and so it caused pain.

A man goes fully-bent on enjoying the pleasures of a garden-walk, where-in, he is sure to amuse himself in various ways. He

*Vide Chart of *Shat-Chakre* facing page (43).

feels happy because his attention is directly fixed on the garden, its beautiful flowers and green foliage. He believes that the garden has proved to be the source of his happiness, but he is mistaken there. All the pleasures that he acquired, came through his "fixity of attention" in the garden. No sooner a telegram is come, or a letter received, intimating him of the demise of some near and dear friend, gloom spreads around him, and his happiness now is changed into pain. All his happy attitude has gone and he has become miserable. Why is it so? Because, his "attention has been forcibly expelled" from the seat of its fixity and, this has made him sad. This World is neither good nor bad, neither ugly nor beautiful, neither virtuous nor vicious. It is only the attitude of Mind that makes it so. The elements of our Happiness and Misery are concerned more with the fixity and ejection of "attention" than with anything else.

GLIMPSE IV

Happiness and Misery.

A child is happier than a grown-up

man, for his simple mind is easily attracted and detached from one article to another. There is not much force in his "fixities" or the action of his attention, as is the case with a mature man. An adult's attention acquires more fixity, and the more forcibly it receives jerks, the more saddening effects he suffers from it.

Snatch a toy from a child's hand. He will begin to weep, for his attention has been forcibly called off. Give him another toy and thus divert his attention to another object, he will begin to feel happy for he has got a centre to fix his attention on,

All the many accidents and incidents of life that cause pain or pleasure, are said to belong to the state of wakefulness. Men generally are more conscious of this than the other states.* But pain and pleasure are not confined to this plane alone. The plane of dream-land is also subject to it. A man is dreaming a very pleasant dream. His attention is fixed on the object

*Dream, Dreamlessness and Super-consciousness etc.

of his dream. He is pleased with it. But an unpleasant dream comes along and the scene is changed, the attention is turned away, and he becomes terror-stricken and sad. Here too, the same principle holds good.

The same thing may equally be said about the sleep-land where the attention is fixed on the element of Happiness within. There is repose, rest, and peace; but a man comes and rudely shakes him up, and his attention is distracted and forcibly expelled. The result is pain. What is true of this plane, is true of others also, whether they be Physical, Mental, or Spiritual.

"Attention", like other substances, is solid, liquid, and gaseous. From meta-physical point of view, it intensifies, runs like a Current and blows or flows like a vapoury substance. In a healthy man's body the "Currents of attention" pass and repass easily from one "centre" to another, and so there is the condition of health. If a cut be made in any limb of the body, the Current while passing to and

fro, is prevented from proceeding further and is forcibly pushed back. The result is excruciating pain. Let some medicine be applied and the vein be made even, then there will be no pain. Health depends on the wholesome-ness of the body; and bodily pain is nothing but the ejection of the Current within, from the seat of its fixation.

This "Current of Attention" is called "Spiritual Current".

A man is suffering from head-ache, stomach-ache, ear-ache, eye-ache, or any other ache. It is because some sort of foreign element has entered the limb or organ and has prevented the Current's natural and easy flow. This accounts for the pain. Remove the foreign matter by means of an evacuating medicine or in any other way, smooth the passage of the Current, and the result will be health.

GLIMPSE V

Undesirability of Un-Happiness.

Death is far better than the life of Un-Happiness.

Poverty, the most despicable condition of existence, is far better than living the life of sorrows. Unhappiness afflicts man more than pointed arrows and sharp blades.

A man who is in the habit of constantly murmuring, creates hell for his life by ejection of attention.

One thinks himself superior to others, and whenever that sentiment of superiority is assailed or attacked, his attention is forced out from that foolish mental-attitude and he becomes miserable.

A man endowed with "Attention", need not be down-hearted or down-cast. One who makes himself miserable, diffuses his morbid influence around him, and those who come under his influence cannot escape being afflicted.

Misery, like other ingredients, multiplies its species; and when the atmosphere gets surcharged with it, it will be all gloomy and dark.

No one has ever been deprived of the

sunshine of Happiness but man of perverse temper, fretful disposition and discontented mind. Cultivate easy manners, simple habits, and high thinking; and the atmosphere round you, then, will be chaste. To be happy yourself is to make others happy; therefore, Happiness is natural and more God-like. Unhappiness is just the reverse of it.

The World, being the World of contradictions where "pairs of opposites" are to be met with abundantly, a man should bear in mind that there is remedy for every evil. All mischiefs, all troubles, all miseries can be removed; all diseases can be cured; all wounds can be healed. It being so, man needs not to be afflicted by unnecessary sorrows.

Cultivate the "habit of attention" and the necessary and useful objects of Happiness will not be far from you.

GLIMPSE VI

Where to fix Attention.

But if "Attention" is the secret key-note of Happiness, the question arises as to

where and how one should fix it, and make himself sure of that Happiness.

If one "fixes attention" on worldly objects, be they wholesome or otherwise, there is danger of its being forcefully turned away at every moment; for, Matter changes all the while; and any amount of attention fixed on it, is likely to be withdrawn at any moment, and redemption and exemption from pain will be an impossibility.

"Inconstancy" is the name of Matter. Nothing is constant in it and its circumstances are so variable as to frustrate any efforts to render it durable.

Here there is no perfection. Perfection, if it is made possible, must be sought somewhere else.

A man is rich to-day, to-morrow he becomes a pauper; a strong healthy man may meet with accidents and be strong no more.

There is onslaught on us at each and every turn. Nothing is exempt from change. We are not today what we were

yesterday. Today's hero will become tomorrow's coward. The idea that is pleasant at this moment may become insipid another moment. It appears as if one thing is devouring another.

Time is a great devourer. Nothing escapes its terrible jaws. It is as certain as night follows the day. They say "Time equalizes and adjusts all". This is as false a saying as anything. Time is another name for change.

The Wheel of Providence is ever a-going. It is in constant motion. The spoke that was uppermost will in time be undermost influencing our circumstances.

That which comes now, does not stay with us all along. All that once glittered like gold, has been reduced to ashes. History is nothing but a description of these changes, and it too will fade into a fable in no time.

Q. Then, where, when, and how to fix one's attention?

A. It is in your own self that the principle of change and changelessness abides. You are changing and you are changeless.

It is true, you yourself change; and so do your words and thoughts. But if you were to study yourself a little more minutely, it might be realised that you are changeless as well; and it is there that your attention is to be rivetted. That "changeless you", are the pivot, round which, the changing wheel of Time, is ever revolving.

Once a sage said: "I am not a child. I am neither young nor old. I am neither man nor woman. Thank God I am what I am". All these conditions change, but it is the "I" that is always the same from childhood on to the old age. It is on this changeless "I" that attention is to be fixed.

GLIMPSE VII

Immortality.

That which you are, is immortal; and that which is with you, is immortal.

That which undergoes change, is mortal, and that which knows no change, is immortal.

The ideas of mortality and immortality both exist in a man's mind. It is self-evident

that if there is mortality there is immortality as well; otherwise, there should have been "no conception and feeling of changelessness" in man's mind.

Birth and death are the conditions of the body, the One which is bodiless, knows no birth or death.

That One was neither born nor will ever die. Birth and death, in reality, do not mean that one is born or one is dead, but it is the condition of manifestation or change.

Creation is a wrong term. There is no "creation" at all. Manifestation is the appropriate term. It is Manifestation that is being mis-named as Creation.

God did not create. In truth God manifested. A carpenter does not create an image from the wood, but he manifests it therefrom.

A man or woman thinks that he or she created or gave birth to child and that the child was born of them. This also a mistaken notion. For, the child is another form of the manifestation

of the existence of its parents. It was all the while in them.

A sage was asked "which is the strangest phenomena in the world?" His calm and cool reply was: "a man knows that all are liable to death, all are in the clutches of death, none can escape from the jaws of death. Knowing this, no man has ever thought that he would also die. He is conscious of the death of all, while he himself feels exempt from it. This idea is upper-most in his mind, and this is the strangest phenomena." No man will ever die.

Notwithstanding a man's constant affirmation of death, in his heart of hearts, he denies the very possibility of it for himself. Think of your own death, if you please. Such thinking is an impossibility; for, you will stand apart from it while you think of it. Death will be somewhere and you will be somewhere. If death is, a thought and is to be thought, it is subject to the thinker. The thought of death may itself die, but it does not affect the thinker. A man seems to be a vessel wherein lie hidden the ideas of

change and no-change, mortality and immortality, finiteness and infiniteness. limitation and unlimitedness, transiency and eternality etc. These things go to prove that "man is something above these pairs of opposites" What he is, is a problem which humanity has not been able to solve.

Unless there is death, one cannot have the idea of Life, for it is through Death that Life is born. Life and Death both pertain to body. They do not touch the Soul which is beyond their reach. The body must die and be re-born, and the more it dies the more is the manifestation of Life. No man can ever comprehend the value of possessions unless he renounces them. The more there is of renouncement, the greater he will be able to understand the object of existence. Unless there be constant changing conditions, it is impracticable to come face to face with changelessness.

Death, change, renouncement etc., all these have their advantages. These are the so many screens that enshroud the expression of Manifestation.

Change is change and must be taken as

such. A rupee is changed into the form of annas and pice. We call it "change"; and change should pass from hand to hand; that is its beauty. And there is no reason why one should bewail the "condition of change". It is in-evitable. The Law of Time is inscrutable in this matter, and it makes no exception anywhere.

A poet illustrates the condition of various changes in a very beautiful form. He says: "Change running into walking, walking into standing, standing into sitting, sitting into lying, lying into sleeping, and sleeping into dying." Mark for yourself that at every state of change, there is more rest and more comfort; and it therefore follows, that Death is not a calamity or adversity, but it is something at least leading to prosperity and Happiness.

It is on that immortal or changeless part of yourself that you should fix attention on.

GLIMPSE VIII

Where to fix Attention (*contd.*)

A man is made of three elements : Body,

Mind, and Soul. Properly speaking, man comes from the Sanskrit word 'Mân' or 'Mânâs' (to think). The creature that is capable of thinking, is man. In man, the Mind-principle has received its utmost development and it is an account of Mind that man has been called "Man". God is the source of Thought. He is the centre of Thought. If not anything else, he must be the Perfect Thought; and hence, to call him Perfect Man and the Greatest, of all would not be derogatory. In Sanskrit language, they call him 'Purush' (Man). 'Purush' has been derived from the Sanskrit term 'Puru' (body) and 'Us' (to live). One who lives in body is 'Purush', and as such, he is "Man". If man is the chief of the Creation, the God-Man or the Man-in-Divinity is the chiefest of all. This is "the ideal" that religion has been preaching in a very guarded language for fear of those who do not accept Truth and cling only to the rituality.

This "Divine-Man" is 'Ishwar' or 'Brahmā' from their particular points of conception. As is the 'Brahmā' so is the 'Jeevā.'

As is the drop, so is the Ocean. As is the little, so is the mickle.

The 'Brahmā' or God is Perfection. Man is also Perfection. The difference between them being only this: that God is Perfect Manifestation while man is "becoming the Perfect Manifestation". God is Ideal and man is Idealistic. God is the Pervading-principle that exists in all, and man partakes of that Divinity more than anything else; hence, it is in man that God should be sought after. He is not without or outside of man but he is in and within man and should be found out inside the man.

Ideal exists in idea; and the one that holds the Ideal, is idealistic. Ideal is a thing to be worked out and not to be talked out. "Idealistic" is the word appropriate for that man who manifests the Ideal in his personality.

No idea has ever given rest to a human mind unless it has been reduced to action. The realisation of the abstract is possible only in the concrete. Abstract requires to be concretised, idea is to be actioned, and

precepts are to be exemplified. Light a lamp, let it cast its lustre around. No amount of discussion on Light is necessary. Burn yourself, and burn others. Become enlightened, make others enlightened; and this is an approach of idealism to the Goal. Idealism is only a path and Ideal is the Goal.

Man and God both resemble each other. This resemblance is not only in their Spirit but in their Body also. Man's body is a Little Universe while God's body is a Large Universe. Everything that is, or that which exists, abides in both the Universes. Microcosm is in no way different from Macrocosm. If man lives in the God of Great Universe, God Himself in turn lives in man, and man's Universe. If a drop of water is in the midst of an ocean, the ocean itself must be in the drop of water. There is reciprocity in both. If one is possible the other is also possible. And it is why Divinity should be sought in Humanity, or rather, should be found in "Man".

Having said so far, we should try to decipher the various parts in human brain i.e.

the Little Universe, And its prototype is Divine Frame or Big Universe.

In man there is Trinity. He is composed of Body, Mind and Soul. Similarly in God also there is Trinity. He is composed of Body, Mind and Soul. Soul is causal-body, Mind is mental-body and Body is corporeal-body. These are the three in both the frames. We should be forgiven if we say that "Soul is a body." It has never before been said so, but there is no harm in saying now as we do. Soul being the causal-body, is Spiritual; Mind being the mental-body, is Mental; and body being material-body, is Physical. As is "this" so is "that."

It is in the Spirit that Spirituality should be sought after, and it is there the "perfectionment of man-hood" should be aimed at.

Our approach to Divinity should be from Humanity. Man is in unity with the Divine principle, but he knows it not; and so, this Unity is to be sought, explained, and found out in him.

If man is born of God, he must be "of God"

and "a God" just as man is begot of a man. If God is Perfection, that Perfection should be latent in man as well. It is from Perfection that Perfection is born. Likewise, Im-Perfection begets Im-Perfection. One who believes in the im-perfection of man, must also admit that God the creator must also be Im-Perfect. As is the father, so must be the child; and as is the grown up child, so must the father have been. "One who has seen the Son has seen the Father"; "one who knows the Son, knows the Father", for both must be similar in every way.

ओं पूर्णमदा, पूर्णमिदंम, पूर्णात्पूर्णं मुदुच्यते ।
पूर्णस्य, पूर्णमादाय, पूर्णमेवा विशष्यते ॥

Therefore, the fixity of attention should be aimed at where there is "the reciprocity of both the factors"*. That is the "seat of Immortality" where permanent and everlasting Happiness abides.

GLIMPSE IX

Unity and its Method

In man there are desires. He has

*Radhaswami Dham; the highest centre in the Body.

needs, and he fosters wishes. In God there is desireless-ness, needless-ness and wishless-ness. Why is it so? Because, one is Perfect, and the other "wishes to be Perfect". His wish to be perfect or his Im-Perfection will vanish when he is united with the Perfect.

Why is a man not at rest with himself? Why is there so much restless-ness in him? Why is he given to constant worries? Simply because, he wants to become what he is in reality. Being an embryo, he wants to grow; and the centre of growth is in the Divine-Man.

Nothing but Union will do all, will satisfy all desires, simplify all needs, and abbreviate all wishes. It is not to be done from without; it should be done from within; and the moment he realises the Divinity within him, he achieves Unity with Divinity. And all desires, needs and wishes will vanish in a trice.

As all the electric wires meet in the fount of electricity, so all the individuals

have their real source in the fount of Divinity. It is from It that they get their Life and sustenance. They are attached to each other like so many connections of telegraph, electrograph, or heliograph etc.

A man's body is worked-up chiefly by eighteen glands: six in the Physical frame, six in the Mental frame, and six in the Spiritual frame; and so are these to be inferred in the Divine-body (Big Universe) as well.

The whole structure of the human body has its central fountain in the head, where in is the combination of all nervous systems. It is the top-most pinnacle in every man's head. It is from it that nerve-currents run to the different parts down below and give them Life. As long as the Life-Current works and pervades the body, so long is his life and activity; and when it departs and goes back to the fountain-head, all activity and Life vanish at once.

This is experienced every day as has been said before. When a man gets awakened

the Current of Spirituality descends from the top-most fountain of nervous system giving life, zest, and Energy to the whole body; and it is through it that a man is enabled to perform his physical actions and worldly pursuits. After this stage, when he returns to dream-land, the Current is re-directed or rather detached from the sensory centres and attached to the seats of Mentality in the Subtle-body within, rendering the Physical system altogether inert and senseless. It is here the dreaming takes place. And when the Spiritual Current detaches itself from the Mental-centres and proceeds to the Soul-centres it, renders the Mental-frame inert and senseless in its turn.

In the condition of wakefulness, the Spiritual Current descending downwards, has had innumerable centres of activity in the plane of Physicality. Withdrawing itself from it, it goes to the centres of Mentality, and thence to the causal-body, the seat of deep-sleep. It is a daily occurrence within every twenty four hours. When the Current

d scends downwards, it is Life, when the Current ascends upwards, it takes away all the life and activity of lower regions with it. This process goes on for a hundred years or more in a man's life. This is enough to convince him of the existence of the Life-Current and its ascension and descension.

In the same way, when a child is born; the Current descends from his top to toe; and when a man dies, it ascends from toe to top, and departing from thence, makes the body altogether senesless.

It is in the head of a man where lies the joining-link that unites the Human with the Divine*. And it is "there" that the attention should be fixed.

This "fixity of attention" is the method of devotion which the August RADHASWAMI taught and prescribed to his Votaries.

GLIMPSE X

The Medium of Concentration

Where there is Current, there is flow or motion. Where there is motion, there

* The ultimate Goal, the *Radhaswami Dham*.

is Sound. Motion is always in the form of circles. The Sound-principle therefore acts in the form of circles as well.

It ascends and descends.

Sound is the prime factor in Nature. It is, it was, and it will be. It pervades everywhere. It vibrates even in a vacuum which is a mis-nomer, for there is no real vacuum in Nature.

Sound is latent, and sound is patent. Everything is Sound. When Sound is patent, it assumes names and forms. When Sound is latent, it is nameless and formless. It is the beginning and end of all, and it is the Alpha Omega of creation. And everything, be it what it may, is nothing but Sound. Sound is a term which should be explained to the full. It is the Creator, the Creation, and the Creatures. It is dependent as well as independent. Anything that God made, or otherwise, the so-many living entities, are nothing but Sound "in person" or Sound personified. It is Sound that is personal,

and it is Sound that is im-personal as we'll.

Sound, when in the condition of articulation, is a word, a noun, a pronoun etc; and Sound, when in condition of inarticulation, is different from the above.

In man there inhabit various kinds of Sounds. Most important among them is the tune which reverberates itself in the words that are spoken through the medium of lips and tongue and teeth. In the terminology of the RADHASWAMI Faith, these two kinds of Sounds, the articulate and the inarticulate, are called 'Dhunātmic' and 'Varnātmic'. And it is the 'Dhunātmic' Sound only that is prescribed to be listened to, or to be mentally repeated by the devotees.

Sound is Name and Name is Sound. The real Name of the Deity is not the articulated name, though it has its own importance, but the inarticulated one which is only a tune and nothing else.

When a devotee of this system of Yog

engages himself in the practice of devotion, he hears the Sound vibrating within, and is attracted by it to the centre from which it proceeds.

It serves the purpose of a "true guide," leading from one centre to another, and helping the concentration therewith.

Never confuse Sound with word and thought. The Sound inherent may be termed as the Word of God to express its importance. But it is not "word." Interpreted as "The Word," it serves your purpose, but it should not be confused with what we utter by the movement of the tongue, lips or teeth, or you would lose all its significance. The Sound we speak of, is only the "inarticulated word within". It is the revelation and it is through this that Divinity is revealed to Humanity.

- This system of practice is easy, natural, and effortless; and the devotee is required not to undergo any sort of exertion. Simply hear the "voice of Silence" and it will help your upward ascension.

Help yourself and then the God will help you. Attend to the Name of the Deity reverberating in yourself. Listen to the Word of God, and Spiritual elevation will fall to your lot.

The process is simple and easy. Give yourself up to this work and you will become what you are to become. Success here, does not much depend upon zeal or exertion but on the "ability to harness the Mentality". Mind is the iron that is to be rivetted to this magnet.

Sound is the Essential Element and Pervading-principle in Nature, bears sympathy towards the Spirit, and helps the unity of the Spirit with its Fountain. Nothing is more powerful than Sound. It exhilarates the Spirit, restores its proper tone to the languid Nature, and attracts attention towards itself, itself becoming the "centre" of attraction at the same time.

It is Music, Heavenly Music, Word of God. It is the harmonizing Melody and the Song Divine.

Prophets have heard it: Seers have realised it; Dreamers, no matter be they nocturnal or diurnal dreamers, have ever dreamt of its glory.

It is the "voice of Silence", the Soundless-Sound of the Saints; and whoever has practised it, be it even for few days, knows full-well, that he cannot give it up unless and until he has attained the goal, achieved the end, and reached the point of its destination.

"Awake, arise, tread the path of the Spirit, and do not think of rest till you have attained the Ideal, Ideality, and Idealisticity.

GLIMPSE XI

A Hint to the Front Stage

As every system of Yóg has its subject in view in furthering the psychological and psychical development of its votaries; so this 'Ānand Yóg' also has its motive. It prescribes methods to attain its end smoothly, pleasantly, and easily. Such facilities are rare in the other systems.

They are in a way hard to be attained. The 'Anand Yóg,' as its name signifies, is the means of attaining Spirituality through the medium of Happiness or 'Anand' which is the last sheath in the human frame.

RADHASWAMI Dayal paid no attention to either Physical or Mental centres. He took the boldest step and traced the system from the stage where all systems end; and advised His devotees to follow the Path optimistically without any fear of deranging or endangering either the Body, the Mind or the Soul*.

The outstanding centre at the 'Anand-mai. Kosh' is only an entrance to the Fourth Stage. It is the first step in the ladder of Spiritual-Culture. When a follower has attained a little progress, he is gradually led further and further on. Embodied humanity, you must bear in mind, is as much a Trinity as the embodied Divinity. It is necessary that one should bridge over the Trinity for the attainment of the Fourth stage.

* Vide : Article X, Introduction.

RADHASWAMI Faith leaves the lower-plane centres all alone, and advises ascension into the regions above, where there is "the confluence of Humanity and Divinity" in the human body*.

And when the Divine Trinity or 'Para-Brahm-Lok' is passed, then comes the Fourth Stage of the RADHASWAMI Faith, on which much stress has been laid, for it is the Goal. All the rest is the means to an end and not an end to a means. This is explained to the initiates at the time of their initiation. SAT PURUSH RADHASWAMI Dayal says:—

तीन झोड़ चोथा पद दीन्हा ।
सत्तनाम सतगुरु गत चांन्हा ॥

(Leaving aside the three regions of Trinity, He made us ascend to the Fourth Stage, and it was there and there only that the elevated Spirit could realise the true purport of 'Sat-Nām' and 'Sat Guru'.

GLIMPSE XII

Mora! Teachings of the Radhaswami Faith

Do un-to others as you wish others do un-to you.

* *Sahas-dal-kamal* or Third-Pupil *Chakre*.

That action which helps the approach to the Holy Feet of RADHASWAMI, is good, and that action which creates separation or distance, is bad.

Do whatever you like but do not wound the feelings of your neighbours with taunting terms and wounding words.

Religious discussion should be avoided, for there-in is the greater danger of wounding a man's heart than anything else.

Do not force your ideas on others. It is undesirable. Wait till the aspirant has acquired the necessary development of mind.

Clemency, love, tolerance and happiness should be the characteristics of a devotee's life.

Happy mood does more work than anything else.

Love should be centred and concentrated in the Ideal. Love which is not grounded on the Ideal, leads one astray. Love a man, but love with unselfishness and warmth of

mind. Keep your deed, word, and thought under control, lest they wound some one. Deed done to injure an individual is like a sword stabbing hard. Foolish words spoken at random, are pointed arrows which make some man's heart their target. So beware of speaking random words.

If you are great, neither give an affront nor hear it. If you are small, let humility be thy refuge, but see that you do not lose your self-respect.

Man's superiority lies in the "greatness of his Soul" and not in pomp and public show.

Be "man", "entire and whole," and in everything.

GLIMPSE XIII **The Best Object of Anand-Yog**

The object of 'Ānand-Yóg' is not simply to confer external Love and Life and internal Light and Happiness on the human beings, by teaching them the prescribed method of devotion which is to be practiced daily, but to "make them Perfect as the Divinity Itself."

This is to be done after a man has crossed the threshold of Trinity and reached the Fourth Stage.

When evil has been conquered by good, when Im-Perfection has been subdued by Perfection, when wants have entirely been effaced from the Mind, then alone the condition of Perfection is reached.

The Goal is neither goodness nor anything akin to it. Goodness is only a necessary step, and on reaching the Goal, good and evil both become meaningless.

God is neither good or bad. If He is good then evil must necessarily come out of him for, in the world of "pairs of opposites", goodness is always accompanied by evil.

Good and evil, in reality, have no existence whatever beyond the plane of "relativity;" and when relativity is gone, both disappear at-once.

Man, from time immemorial, has acquired the relative notion of good and evil; and it is not easy for him to wipe them out at-once

Hence the ethical teachings emphasise the importance of good and evil, and so we do here also.

God and Satan too, are "relative" terms. God is the affirmation of Reality and Satan is the denial of it. Affirmation is always accompanied by denial, and hence, the idea of God-head in the ordinary religion, is ever allied with the idea of Satan-hood because they can never be severed.

In these teachings, the "Word of God" should be understood as something different from what ordinary cultured religions make a man comprehend. "The Word of God" we refer to, is beyond the good and the wicked.

To define God-head as it is, is not an easy task. It is Spirit and therefore Spirituality.

The plane of Spirit is beyond the plane of Mentality and Physicality. It is there that the Spirit rules supreme.

How Mentality and Physicality are to be transferred into Spirituality, is a thing to be thought of by a devotee of religion at the very outset, and comprehend as much as his intellectual faculty enables him to do. No

sooner the is satisfied of the truth than the process of Yóḡ helps his Spiritualisation and the object becomes practically easy.

Spirit pervades all. In the Spiritual realm it is paramount. That is the Kingdom of God. The Kingdom of God is neither in the realm of Mind nor of Matter. It is there where Mind and Matter do not go. It is beyond their reach.

The object of 'Ānand Yóḡ' is to translate or rather to transplant the Kingdom of God on Earth, or bring it down on to the lower plane, and make a man's life Spiritual rather than Mental or Physical. In the realm of Mentality, Mind attains prominence and it is the most important factor there. Likewise, in the plane of Matter, Materiality has the supremacy.

Spirit, Mind, and Matter have their respective valuation in their respective spheres, but the most supreme of all is the Spirit.

End of Part III, "Method of Unity."

FINIS.

GLOSSARY

OF

SANSKRIT & HINDI TERMS

USED IN

LIGHT ON THE ANAND YOG

(N.B.— “ Sans.” abbreviation for Sanskrit)

Adhikari (अधिकारी) : heir to a property ; fit, worthy or qualified person who completes his qualifications, receiving the necessary suggestion. [Sans. *adhi* (अधि)—over, *kar* (कार)—what makes].

Agam (अगम) : one of the centres of the Fourth Dimension or *Chauthapad* Vide *Chauthapad*.

Agni (अग्नि) : Fire, the third of the five Elements of the Cosmos. In its subtle state, it is “formativity” i.e., shaping-state of the Mental-World. It is the Light-Principle taken advantage of, by the yog-practisers (as *Pancha-gni Vidya*) in their Spiritual ascent to the higher regions. Its seat is in the naval and its presiding Deity is *Vishnu*. [Sans. *Ani* (अग्नि)—to go upwards] Vide *Vishnu*.

Ahankar (अहंकार) : Egoism, individualisation, which is the attribute of the Causal-Universe (*Mula-Prakriti*). In this, the qualities of *Sat*, *Raj*, and *Tam*, are in equipoise. They take their definite shape down in the Mental-Universe where the *Ahankar* (Deciding faculty) becomes the *Buddhi* (Discriminating or Intellect faculty), the *Chit* (Thinking faculty), and the *Man* (Perceiving or conceiving faculty). Vide *Prakriti*.

Ajana (or *Ajnya*) **Chakre** (आज्ञाचक्र) : the sixth highest centres of the gross-body where-from begins the *Anandmai Kosh*. It is the seat of the Mind or individual-Entity. It is also called *Tri-netre*, *Rudranetre*, *Rudraksh*

Shew-netre, Third-Pupil etc. This controls the human system. [Sans. *Ajnya* ()-Order] Vide *chakre*.

Akas (आकाश) : Ether, the first of the five Elements of the Cosmos. It is generally called the Sky. It is the repository, supposed to give "space" for all; shining and pervading in the Universe. Its chief attribute is "Sound". (*Shabd*). Its function is to transmit Sound, Heat, Light etc, across. Its presiding Deity is *Durga*. Its seat is in *Kanth-Chakre*, the spinal centre of the throat. [Sans. *Kasth* (कस्त)-to shine] Vide *Mula-Prakriti*.

Akhilam (अखिलम्) : complete with all parts. [Sans. *au* (अ)-entire, or negation, *khil* (खिल)-separate

Alakh (अलख) : literally "unseen of its like." This is one of the centres of the Fourth Dimension or *Chautha Pad*. Vide *Chautha-pad*

Anand (आनन्द) ; bliss or Happiness.

Anand-mai Kosh (आनन्दमयकोश) ; sheath of Bliss ; the Causal-body. According to the *Yog* philosophy the human body is made up of five sheaths or wrappings. *Anand-mai Kosh* is made up of the finest state of Matter; represents, the Causal-state of *Prakriti*; hence, being very near to the Reality, its chief attribute is Bliss. The practice of the *Anand-yog* begins vide *Kosh*.

Anand-Yog (आनन्दयोग) ; the union with the Supreme through Bliss-medium. This begins from *Anand-mai Kosh* the Bliss-region or Causal-body. This is not described in any of the Sacred Writings of the old. This is the cultivation of the habit of Bliss taught by *Sat Purush Radhaswami Dayal*. In this *Yog* the mind is concentrated on the centres of the *Brahmand* or Subtle-body according to the principles of Sound and Light. This is otherwise called the *Shabd-yog*, *Surat-Shabd-Yog*, *Sahaj Yog*, *Udgith-Yog*, *Anhad-Yog*, *Pranav-Yog*, etc. All these lead to the Development of Bliss. Vide *Yog*.

Anand-Yogi (आनन्दयोगी) ; the practiser of the method of *Anand-Yog*. Vide *Anand Yog*.

Anna-mai Kosh (अन्न मय कोश) : the outer physical or gross human body which is chiefly made up of the gross food we take. It represents the Earth, Element, and as such it is the basis of support for all other elements or their representative sheaths or casings in the human body.
Vide *Kosh*.

Anahat-Chakre (अनाहतचक्र) ; another name of *Hridaya-Chakre* ; centre of physical life. [Sans. *An* (अन) -to breathe or live, *na* (न) -to Sound.]
Vide *Hridaya-Chakre*.

Antaryami or Antaryamin (अन्तरयामि) ; the Supreme Spirit regulating or controlling the internal world. This is the name of the dreaming-*Brahma*, whose representative in man, is the *Tejas* or dreaming-man. This is otherwise named also as *Aumkar*. He is the Deity pervading the Mental-Universe. [Sans. *Antar* (अन्तर) -inside, *yamin* (यामिन) -who stops, watches or orders ; also *Yamini* (यामिनी) -night.]
Vide *Brahman*.

Antariksh (अन्तरिक्ष) ; the intermediate zone between the two planes *Div* (or Supernal region), and *Prithvi* of the (or terrestrial region)-Creation. Generally this is supposed to be the sky or atmosphere or the steller region. This is the region of stars etc. [Sans. *Antar* (अन्तर) -within, *Riksh* (ऋक्ष) -star ; also *yeekh* (इक्ष) -to see, or seen by the world.]
Vide *Triloki*.

Atma (आत्मा) ; the individual Spirit-entity ; Life ; Soul. [Sans. *At* (अत्) -to go, *manin* (मनिन) -to think.]

Apa (अप) ; Water, the fourth of the five Element in the Creative order of the Universe. From this, the Life shapes itself out. In its subtle form, it is "liquid." Its chief seat in man is the genital gland. Its presiding Deity is *Brahma*.
Vide *Brahma*.

Apan (अपान); the down-ward breath; one of the five *Prans* functioning the excretory action in the body. Its seat is in the anus. [Sans. Ap (अप)-down, an (अन)-to breathe] Vide Pran.

Aum or (Om) (ओम्); An expression illustrative of the principle of *Sachidanand*, the state of equilibrium of the three attributes *Sat*, *Chit*, and *Anand* or *Sat* (life), *Raj* (Passion), and *Tam* (Darkness) the principle of the "Three-in-One and One in Three", and points towards Fourth Stage. This is called *Pranav* also.

Vide *Pranav*.

Aumkar (ओङ्कार); the mystic name of the Deity from whom the triads (*Brahma*, *Vishnu*, and *Shew*; *Sat* *Raj* and *Tam* etc.) are evolved. Sign of auspiciousness and preservation, and hence it is added before Prayers and Scriptural Writings of the Hindus. It is otherwise called the *Antaryami*. It is the inner life of all beings. This is called the Highest Creator of all the Creation. [San *Av* (अव)-to preserve, kar (कर्)-who makes; ad *Aum* (ओं)] Vide *Antaryami*.

Avastha (अवस्था); state or condition, e.g. *Dhuna* *at* *mic avastha* *Jagrath-avastha*, *Triya avastha*. [Sans. *stha* (स्था) to hold.]

Brahma (ब्रह्मा); the presiding Deity of the Water Element; controls and regulates all the organisms pertaining to water; he is the Creator; the Creative agency in the Physical Cosmos. The presiding Deity of the *Indriya Chakre*. [Sans. *Virah* (विरह)-to increase, *manin* (मनिन्) to think.]

Brahman (ब्रह्मन्) the presiding Deity of the Mental Cosmos, or Subtle Cosmos; regulates and controls the trilaterally-aspected regions of the Subtle-Universe whose one aspect is *Hiranya-Garbha* or *Sutraṭma*, second aspect is *Antaryami* or *Onkar*, and third aspect is *Virat*. These resemble in a way to the *vishv*, *Tejas*, *Pragy*

aspects of the living-Entities in Physical Universe. [Sans. *Virh* (विरही)—to increase, *manin* (मनिन)—to think.]

Vide *Jeev*.

Brahmand (ब्रह्माण्ड); the Egg of *Brahm*, the Universe of Subtle-Elements. The Cosmos pertaining to the Intellect or Mentality. [Sans. *Brahm* (ब्रह्म)—increasing and thinking, and (अण्ड)—egg.]

Bhajan (भजन); the chanting of hymns of praise, to the Supreme Deity in rhythmic cadences—externally, it is vocal music in accompaniment to a musical instrument—internally, it is hearing of the rhythmical self-sounding Sound inside one's self. [Sans. *Bhaj* (भज)—to serve or worship or enjoy.] Vide *Radhasmami Faith*.

Bakti-Yog (भक्तियोग); Union with the Supreme Soul through the medium of Emotion. This is an aspect of the Mind-principle or *Mansic-Yog*. The devotee habituates himself to see his Ideal in various shapes and forms.

Vide *Mansic-Yog*.

Buddhi (बुद्धि); discrimination or differentiating faculty. Intellect or understanding. This is the next step of *Ahankar*, the Egoism; one of the internal organs; the finest of the three Mental Elements are *Buddhi*, *Chit*, and *Man*.

Vide *Ahankar*.

Chakre (चक्र); Wheel-like, circular or globular the ganglions or nervous junctures in the human body. They locate certain elements, powers, faculties and colours etc. They represent the manifestations of the Universe in miniature. The Powers residing therein are called the presiding deities on the working these depends the work of the human mechanism. [Sans. *Chakre* (चक्र)—circular; or *kre* (कृ)—to make or do.]

The chief centres considered in *Yog*-practice are eighteen: six in the gross-body, six in the subtle, and six in the causal. These represent the Gross Universe, the Mental Universe (*Sukshma jagath*) (*Sthula jagath*)

and the Causal Universe (*Karam jagath*) and also the Supreme Abode or *Chautha-pad*. These *chakre* are self-acting one in obedience to the other and so on. *Chakre*, *Kamal*, or *Padma* are synonyms. They are called *Kamal* (lotuses) for they are represented to be petalled e.g. *Sahas-dal Kamal* (thousand petalled-lotus). The petals symbolize various powers. In the external world they act through the *Indriyas* i.e. organs of action organs of sense and internal organs.

Vide *Dwadash chakram*.

Chaitanya (चैतन्य) ; the embodiment of all attributes of Life ; Spiritually enlightened ; alive or feeling active and endowed with. Intelligence as opposed to god or Material and inert. [Sans. *Chid* (चिद्) -to shine].

Chit (चित्) : contemplation or thinking mind-stuff. The second emanation from *Ahankar* ; one of the internal organs [Sans. *Chid* (चिद्) - to shine or to reflect]

Vide *Ahankar*.

Chautha pad (चौथा पद) : the Fourth Dimension. This state is otherwise called *Turiya-Avastha* (Fourth State). *Turiya* means the "fourth". In Yog practise, this stage is got when one overcomes the states of wakefulness, dream, and deep-sleep. This is "enlightenment" ; from here begins the Spiritual ascent. RADHASWAMI FAITH or *Anand-Yog* the Fourth Stage denotes the fourth plane after those of the Gross, the Mental, and the Causal planes. In *Chautha-pad* are the centres *Alakh*, *Agam*, and *Radhaswami*, the source of all manifestation hence the seat of the Sound-principle in Yog. This is the purely Spiritual Region ; and the state is the Universal-Spirit State.

Dwadash Chakram (द्वादश चक्रम्) twelve *Chakras* or ganglionic centres of the human body, on the orderly working of which the body lives and works. Six of them are in the Gross-body (1) *Muladhara* or *Guda Chakre*, (2) *Swadhishtan* or *Indriya Chakre*, (3) *Manipura* or *Nabhi Chakre*, (4) *Anahat* or *Hridaya Chakre*, (5) *Vishuddha* or *Kanth Chakre*, (6) *Ajara* or *Tri-netre Chakre*.

The other six are in the Subtle and Causal regions in the body. They are (1) *Sahasrara* or *Sahasdal-Kamal*, (2) *Trikut* or *Trikuti*, (3) *Shunya* or *Sunn* (4) *Baha Shunya* or *Maha Sunn* (5) *Bhramar Gupha* or *Bhramar Gupha* (6) *Satya lok* or *Sat lok*.

There are three more in the *Chautha-pad*. But the *dwadsh chakram* are only these twelve.

Dhyan (ध्यान) : meditation, reflection or recollection. or calling to mind. This is mental, pertains to the mind. In Yog-practice one looks out for and tries to "catch and hold" the Divine Ideal. This is *Dhyan*. [Sans. *Dhai* (धै) – to meditate, or *Dhi* (धि) – to hold].

Vide R. S. FAITH.

Dhyan Yog (ध्यान योग) : union of the Supreme Sou through the medium of meditation. This is the Light-principle, one of the methods to harness the mind-waves.

Vide *Vigyan Yog*.

Darshanendriya (दर्शनेन्द्रिय) : organ of vision or sight.

Vide *Gyan Indriya*.

Dhunaemic Avastha (धुनात्मिक अवस्था) : the state where the Spiritual-Sound is in self-agitation ; This is purely the Spiritual State. [Sans. *Dhu* (धु) – agitation or *Dhunan* (धुनन) – shaking.]

Div (दिव) : region of Light or supernal region [Sans. *Div* (दिव) – to shine or *Divas* (दिवस) – day.]

Vide *Triloki*.

Durga (दुर्गा) : the presiding deity of the *Akas* Element (Ether) or ethereal region ; controls the organism of the *Akas*, hence the controller of the other elements and their deities down below. It is furious at those going against the "order of Nature" or Nature-principle. Its seat is in *Kanth Chakre* (throat-ganglion) [Sans. *Dur* (दुर्) – ill, *Gan* (गन्) – going.] Vide *Kanth Chakre*.

Ganesh (गणेश) : the presiding deity of the Earth-element. Controls and regulates all the organisms

pertaining to the Earth, [Sans. *Gan* (गण) –troop or class of deities esply. and *Ish* (ईश) – lord or master.]

Vide *Guda Chakre*.

Guda Chakre (गुदा चक्र) : the ganglion at the rectum; the excretive gland ; the Centre of the Earth-element in its grossest form ; the region of the Ganesh the presiding deity of the Earth, the principle sphere as it is the basis of support to all the other elements and their manifestations. So this is otherwise called *Muladhara*, the principal basis.

Vide *Dwadash Chakram*.

Gyan (ज्ञान) : wisdom or knowledge. This is not what is stored up in libraries and books or any external acquirement or an affair of the Intellect but it denotes the state of enlightenment of the Soul when it is able to penetrate into the reality of things. [Sans. *Gna* (ज्ञ) to know.]

Gyani (ज्ञानी) : one who has attained the state of ultimate wisdom when he realises that he is one-with *Brahm* or the Universal-Spirit.

Gyan Yog (ज्ञान योग) : The union with the Supreme-Spirit through the medium of Intellectuality. In this the student-practiser is taught to raise his spirit into higher and higher seats of consciousness, until he realizes the state of a *Gyani* that he is one, deathless etc., etc. This is development of Intuitive faculty. This is done by the help of the *Guru* (Adept) reading of philosophical works (*Shastras*) and *Raj-Yog*, e.g., *Dhyan* (meditation) etc. This is otherwise called *Nam-Yog*, *Dhyan-Yog*, *Vigyan-Yog* etc.

Vide *Yog*.

Gyan Indriyas (ज्ञानेन्द्रिय) : sensory organs or 'organs of perception that help the Intellect. They are five : (1) eyes, (2) ears, (3) nose, (4) tongue, (5) skin. Through these external knowledge is obtained.

Vide *Indriyas*.

Ghranendriya (घ्राणेन्द्रिया) organ of smell ; nose.

Vide *Gyanendriya*

Gandh-tan-matra (गन्धतन्मात्रः) odour as such.

Vide Tan-matra.

Guru (गुरु) : Great or Venerable ; one who explains the laws of religion in the ordinary sense. One who is a Spiritual Adept and who can guide you into the method of Spirituality and can lead you through the alleys and paths of Spiritual uplifts. Internally, *Guru* is the Divine Ideal which is imparted to the *Yog*-practiser. [Sans. *Gru* (गुरु) – to speak, or to sound].

Hat : [Sans. *Hath* (हठ) – to oppress, to treat with violence or to bind a post etc.]

Hat Yog (हठयोग) : this is a system of *Yog* in which the control of breath is aimed at in order to unite the individual *Pran* (vital-principle of breathing) with the Universal *Pran* and thereby attain the condition of eternal felicity. It is a process to raise *Kundalini Shakti* (the braced-up Sound-principle ; [from Sans. *Kun* (कुन) – to sound] from its static-condition, and force it to become Kinetic.

Hat Yog embraces all the inferior physical processes of bringing the body under control, e. g., *Nete*, *Dhoti*, *Naoli*, *Gajakarm*, *Mudras*, *Bandhs*, *Prati-bandhs* etc., etc.

This was mostly prescribed to those who were physically weak and were unable to practise the *Pran Yoga* or breath-control, wherein certain rules were prescribed for the control of the body and they had to be strictly observed, By this the practisers got enormous physical powers ; and hence *Hat Yog* was made useful mostly in *Tantra Shastra* which treats with the preservation of the body.

Vide Yog.

Hiranya Garbh (हिरण्यगर्भ) : otherwise *Sutratma* (सुत्रमात्मा) ; Golden Egg or Golden Embryo. The Powers of manifestation of the Universe in the Causale State as if in an Embryo. This is the name of the Causal-State of *Brahman* the creative-force ; resembles the deep-sleep condition of *Jeev*.

[Sans. *Hiranya* (हिरण्य)-gold, And (अण्ड)-Egg]
Vide *Sutratma* and *Brahman*.

Hridaya (हृदय) : heart, the seat of all feeling. The seat of the *Madhyama Shabd*. [Sans. *Hre* (ह्री) to take, *Drik* (दृक्) to augment.]

Hridaya Chakre (हृदय चक्र) heart-gland (the spinal centre). This is also called *Anahat Chakre*; the seat of *Shiv*, the presiding deity of *Vayu* or Air element which stimulates the general movement of the body.

Hastendriya (हस्तेन्द्रिय) organs of feeling or touch, i.e. hands.
Vide *Karmendriya Indriyas*.

Ida or Ingala (इडा) or (इङ्गला) : one of the channels of the Vital-Spirit on the left side of the body. The *Yogi* is cautioned to avoid this as it raises up many an Earthly Power which would ruin him by dawning him Earth-ward.
Vide *Sushmna*.

Indriyas (इन्द्रिय) : organs through which the individual-Soul plays with the external or the internal world. These are of three sorts.

(1). *Gyanendriya* (organs of sense.) These are five Ears, Eyes, Nose, Tongue and Skin.

(2). *Karmendriya* (organs of action.) These are five Feet, Sexual organs, Anus, Mouth, Hands.

(3). *Antarendriya* or *Antah-Karn* (internal organs.) These are four : *Man* (Mind), *Chit* (thought), *Buddhi* (Intellect), *Ahankar* (Decision.)

[Sans. *Idi* (इदो) possessing Supreme power or *Indr* (इन्द्र) what is with difficulty restrained] also *Indriya* (इन्द्रिया) semen, virile.

Indriya Chakre (इन्द्रियचक्र) : otherwise called *Swadhi-Shitan*. The centre of water the creative element (Semen), the spinal region of the sexual organ. The seat of *Brashma* the creative principle in Nature.

[Sans. *Indriya* (इन्द्रिया) semen, virile; also *Indra* इन्द्र the lord of secondary divinities etc.

Jeev (जीव): individual embodied self; living or existing and endowed with all the qualities of Life. He resembles *Brahman* in all respects. In wakeful state he is called *Vishv*, in dreamy state *Tejas*, in deep-sleep or dreamless state *Pragya*. On the wakeful condition he works with the *Indriyas* and the gross-body; in the dreamy condition he works with *Antarendriyas*, and the Mental or Subtle-body; while in the dreamless state he enjoys with his causal body and absorbed in his own self.

Jeevand (जीवांड) otherwise *Pind* or *Pindand* Gross World or clustur of *Jeevas*. Vide *Pind*.

Jagrath (जाग्रित): the wakeful state when man's consciousness is centred in the *Ajana chakre*, between the eye-brows i.e. active and working state of man.

Kamal (कमल): Lotus same as *Padma* or *chakre* Vide *Chakre*.

Karmendriya (कर्मेन्द्रिय): organs of action of the human body. They are five: Hands, feet, Anus Sexual organs, and Mouth. Vide *Indriya*.

Kal (काल): Time; Death or Change; according to Radhaswani Faith, this is the binding-principle in Nature, God of the universe, the Supreme Deity of the existing religious of the world. The principle of Time or change is the greatest factor in the Creation,

Maha Kal is the Causal-form of Time.

Kanth (कण्ठ): throat. [Sans. *Kan* (कन्) - to sound],

Kanth Chakre (कण्ठचक्र): this is otherwise called the *Vishudda*. The spinal centre of the throat functions; the larynx; seat of *Akas*, the Ether-Element: Its presiding deity is *Durga* who stimulates the working of the lower centres. The seat of the *Vaikhari Shabd* also.

Vide *Durga* and *Shabd*.

२ **Kali-Yug** (कलियुग); the iron age of the world; the time when all the powers of Intellect and Matter come into full play. Vide *Yug*.

Karm Yog (कर्मयोग); *Karma* is action in general as opposed to speculation [Sans. *Kruj* (कृज)—to do Realization of the Ideal i.e. the union with the supreme soul through the medium of action. This falls under the Category of *Mansic Yog* as it is one of the methods of controlling the mind-stuff. The principle of *Karm Yog* is that one should work without any desire for personal reward. This principle takes shape in the Supreme message of the *Bhagvat Gita* as "detachment and indifference," to the fruits of effort. The *Karma*-principle goes so far to say that even the desire of '*Moksh*' are Liberation leads him down again. Vide *Yog*.

Karan Sharir (कारण शरीर); Causal-body. Vide *Sharir*.

Kosh : the five portions into which the trilateral human body is divided. They are as like the ventures or Coverings Caring from the coarse to the most tenuous. They are 19 The gross outer coating of skin flesh etc, the *Anna-mai-Kosh* inside this is (2) the boasting of breath, the *Pran-mai Kosh* ; inside this is (3) the Coating of mind the *maud-mai Kosh* ; inside again of this is (4) the Coating of Intellect, the *Vigyan-mai Kosh* and the inner most is (5) the Coating of Bliss *Anand mai Kosh*.

Muladhara (मूलाधार); [Sans. *Mul* (मूल) and *Adhar* (अधार)]. Root or origin principle has, the same as *Guda chakre*.

Vide *Guda Chakre*.

५ **Manipura** (मणिपुर); Vide *Nabhi Chakre*.

Man (मन) or **Manas** (म. स) Will or Mind-stuff Mentality or the mind-principle; mind is the Subtle body of man; it is the seat of perception; its centre is in the *Ajana Chakre*. Being in an intermediate position it partakes of the qualities of both the Spiritual

and the Gross. This is an agent of the Spirit for its action over the Matter. All the Indriyas internal and external, belong to it.

[Sans. *Man* (मन) or *Manin* to know or understand.]

This mind-principle is most developed in *manush* (man). Hence man is called the "son of *Manu*" in the Hindu Scriptures.

Mind being in the intermediate position are kind of *Yog* pertain to the control of the Mind.

Vide *Mansic Yog*.

Mano-mai Kosh (मनोमयकोश); the envelope of the Mental or Subtle faculties. This is a middle partition between the five *Sharirs* of the human frame, always in agitation since it is between the Gross and the Causal states. This the *Vigyan-mai Kosh* constitute the Mental Body (*Sukshma Sharir*) of the human frame.

Vide *Kosh*.

Mansic-Yog (मानसिकयोग); the training of the control of the Mind-stuff. Mind (*man*) being the intermediate link between the Body and the Soul, it is the mediator, the adjuster and the harmonizing agent of differences between the two poles. Thus it is always in agitation. If this is controlled, all is under control. This is done by concentrating on the internal centres or Mental-centres. This is of various sorts *Bhakti Yog*, *Prem Yog*, *Karm Yog*, etc. Action and speculation both are necessary in this since all action is the externalization of thought. [Sans. *manan* (मनन) - to think and *kruj* (कृज) - to do].

Vide *Yog*.

Moksh (मोक्ष) : the state of the liberated Soul from the appendages of the Material, Mental, and Causal States.

Maha Shunya (महाशून्य) : one of the centres of the *Para-Brahmand* or Causal region or *Karan Sharir*.

Vide *Dwadash Chakras*.

Mula Prakriti : (मूलप्रकृति) Primal or Causal Matter its chief attribute is *Ahunkar* (egoism).

Vide *Prakriti* and *Ahankar*.

Mahat (महत) : this is the attribute of *Sukshma-Prakriti* or Subtle Matter. [Sans. *Mahat* (महत्त्व) – Great, or Intellect].

Vide *Prakriti*.

Madhyama (मध्यमा) : literally the middle. The Subtle state of sound (*Shabd*), between the Causal Sound (the *Pashyanti*) and the Gross-Sound (*Vaikhari*). This is seen and unseen, heard and un-heard just like the Mind. Its seat in the lower-plane is *Hridaya* (portion of the heart.)

Vide *Shabd*.

Nabhi Chakre (नाभिचक्र) : otherwise called *Mani-pura*; Ganglion at the navel; centre of the Fire-Element; the presiding deity of this region is *Vishnu*, the preserving and pervading-principle since it gives the natural heat and assimilates and sends the food to different parts. *Nabhi*-region is the seat of *Pashyanti Shabd*.

Vide *Vishnu*

Nirvan (निर्वाण) : the condition of “blown off”, is the state when all the Material or Mental or Causal sheaths are blown off; same as *moksh* or liberation.

Nam Yog : (नामयोग) same as *Gyan Yog*.

Ojus (ओजस) : the finest of the seven *Dhatus* or vital-liquids of the body. It is said to give lustre to the face. Hence it is vitality, lusture, life etc. [Sans. *Auj* to live.]

Padma (पद्म) lotus or Chakre etc.

Vide *Chakre*.

Padendriya (पादेन्द्रिय) : feet.

Vide *Karm-Indriya*.

Payuvendriya (पायुवेन्द्रिय) : Anus.

Vide *Karm-indriya*.

Para (परा) : the Fourth Dimension of Sound (*Shabd*). In the gross body, its seat is below of navel; in the Spiritual state it is in the topmost part of the head, pervades everywhere as the element *Akas*, transcendent form of Sound surpassing any human range and experience. It is called also "*Shabd-Gupt*" [Sans. *Pri* (पृ)—to fill, or *Para* (परा)—beyond or liberated.]

Vide *Shabd*.

Pashyanti (पश्यन्ती) : the Causal-state of Sound- (*Shabd*) next in order from *Para*. It is Sound in formativity; partially felt and seen though not heard. Its seat is the region of the navel. [Sans. *pashya* (पश्य)—to see].

Vide *Shabd*

Pran (प्राण) Vital Energy that sustains all life in the Universe or the body. *Pran* or vitality comes from the Sun the Source of all available Energy. And *Raj* the Materiality from the Moon. *Pran* and *Raj* form the living from body. *Pran* is not air as is ordinarily supposed. It is a pervading vital-principle. It works in five different ways.

(1) *Pran* enlivens the organism involuntarily. [Sans. *Pri* (पृ)—before, or *pra* (परा) to fill and *an* (अन) to breathe, i.e. the vital-breath.]

(2) *Upau*, (3) *Vyan*, (4) *Udan*, (5) *Saman*.

Vide *Upān*, *Vyan* etc.

Pran Yog (प्राणयोग) otherwise called *Pranāyām*.

This is an orderly development of regular breathing and breath-control and stimulating the breath in a peculiar way through the nostrils, to get concordance with the Pervading-principle. This is done in the *Pran-mai Koshi* (or the vesture or incasement of *Pran*). This is mostly done to remove diseases of the body and to gain Psychic and Will powers. The idea is to create a

sound body for the furtherance of the sound mind. This is un-natural as it checks and forces the Vital-Spirit, against the proper working.

Pran-mai Kōsh (प्राणमयकोश): the somewhat subtle vesture or clothing of the body formed of the vital breaths. This is included in the Gross body *Shula sharir* as it is closely related to the physical-body or *Anna-mai Kosh*. Vide *Anna mai Kosh*.

Para-Brahm (परब्रह्म): the supreme Deity regulating and controlling all the forces of the *Par n-Brahmand* or causal universe or *Karaa Loka*, [Sans. *par* (पर)—final or after, or *para* (परा) liberated]. Vide *Para-Brahmand*.

Para-Brahmand (परब्रह्माण्ड): *Karan Loka* or causal universe corresponding to *Karana Sharir* of the body. The Ego-principle comes into existence here. This is the "seed Cosmos".

Pind (पिण्ड) or **Pindand** (पिण्डाण्ड): otherwise *Jeevand*; the body referring to the man and the aggregate or embodied universe referring to the Cosmos. [Sans. *Pind* (पिण्ड)—lump, or cluster].

Prem-Yog (प्रेमयोग) Vide *Mansic Yog*.

Pingala (पिंगला): one of the channels of the Vital spirit, on the right side of body. This is said to rouse Mental or Psychic powers and spread Intellectual meshes; so the *Yogi* is cautioned against it in his spiritual ascent. Vide *Sushumna*.

Pragnya (प्राज्ञ) or **Parignya** (परिज्ञ): wise or all-knowing in the deep-sleep condition. When he is full in himself and wants nothing. [Sans. *para* (परा)—to fill, *Gnya* (ज्ञ)—to know, or *Gyan* (ज्ञान)—understanding.] Vide *Jeev*.

Prithvi (पृथ्वी): the last of the five Elements; the *Shabd* representative of the Real and the Reality.

form. The presiding deity of this is *Ganesh*. It finds its place in man in the *Guda Chakre*, [Sans. *Prath* प्रथ-
प्रथ-*thrown or cast*]. Vide *Triloki*

Prakriti (प्रकृति) : the Material or the passive, Cause of all creation or rudimentary Matter. In its causal state it is called *Mul-Prakriti*, the primal or fundamental Matter", the first step towards creation. Its chief attribute is *Ahankar* (Determination). The Egoism or I-ness or individualization. The three attributes (*Gunas*) are in equipoise here.

[Sans. *Aham* (अहम्) - I, *Kar* (कर) - what makes]

In the next step or *Sukshma Prakriti*, the "secondary Matter" separates itself into the three *Gunas*, *Sat* (life) *Raj* (passion) *Tam* (darkness; and the *Ahankar* evolves itself into *Buddhi* (Discrimination) *Chit* (contemplation) and *Man* (conception).

In the third step *Sthula Prakriti* is "distinct Matter" which appears as the Elementals: *Akas* (ether) *vayu* (air) *Agni* (fire) *Apa* (water), *prithvi* (earth).

[Sans. *pra* (परा) - before, or prior *kri* (कृ) - to make]

Pranav प्रणव pertaining to the *prans*. This is another name of *Onkar* (or *om*) for it is sung by *pran* not by the external aids of the tongue teeth, mouth etc

[Sans. *pra* (परा) - before, *na* (न) to praise or *Pranav* (परणव) small drum or tabor.

Vide *Pran*, *Udgith*, *Aum*

Purush (पुरुष) [from Sans. *pu* (पृ) - body, *us* -to live] the embodied one; refers to the individual soul (*jeev*) or *Brahma* or *Ishwar* the Divine *Man*

Radhasenami राधास्वामी The spiritual-sound or *Dhunaत्मic shabd* representative of the Real and the Reality.

Radhaswami Dayal : is the seat of the *Dhunaत्मic-shabd* at the topmost point of the head.

Radhaswami Dayal : (Swami ji Maharaj was born at Agra in the month of August, of the year. 1818 and living in a secluded dwelling in the Panni Street he expressed the Idea of the to those who came enquiring for it. At the repeated requests of Rai Salagram Bahadur (Henzur Maharaj) he preached openly the principles and practice of true Spirituality.

He explained for the first time in plain and direct words that the true Divinity lies in the Fourth Condition beyond the Gross, Mental, and Causal conditions. And taught the easiest mode of *Yog-practice* to attain it even in the midst of the worldly activities.

Radhaswami Yog (): This is otherwise called the *Anand Yog, Shabd-yog Surat-shabd-yog* etc.

This teaches one, the internal mode of worship and explains it by referring to the man's structure of the body, mind, spirit, etc. It enjoins one to observe internally the Name-principle, Light-principle, and Sound-principle inside oneself and externally the (*Sat-Sang*, Holy association, (*Sat-Nam*), Holy Name, (*Sat Guru*) Holy Ide.

Its most important feature is that it discards all sorts of Gross-systems and practices at the Gross centres and begins at the Mental-centres and Mental-practice so that one would experience the practice pleasant and blissful. Not only this, it emphasises the *shabd* principle for *shabd* is the highest *Tan-matra* or rudimentary matter.

Rudra-netre (रुद्रनेत्र) : third-Pupil
vide *Ajana-Chakre*

Rudra-ksh (रुद्रक्ष) : third Pupil. Vide *Ajana chakre*
Raj (रज) : the element Passion. The second creative faculty is attribute of *Prakriti* ; acting agency between the *Sat* (Life) and *Tam* (Darkness-Inertness). Derives colour from both. [*Sans. Rajj* () -- colour, pollen or dust].

Rasendriya (रसनेन्द्रिय) : *tergre.* Vide *Indriya*

Ras (रस) : flavour.

Ras-tan-matra (रसतन मात्रा) : flavour as such.

Vide *Tan-matra*

Rup-tan-matra (रूपतन्मात्र) : Sight as such.

Vide *Tan matra*

Sat (सत्) : the element Life. The first attribute of excellence existence light etc. of *Prakriti*. This is one pole of Existence and the other pole is the attribute of *Tam* i. e. inertness or darkness ; and the intermediate agency is the attribute *Raj* i. e. Passion which acts between *Sat* and *Tam* [Sans. *sat* — to be or existing].

Sat Guru (सतगुरु) : living Master or Mastership. Spiritual Guide or Ideal, [Sans. *sat* (सत्)— living, *Guru* गुरु— to sound].

Vide *Guru* and *Radhaswami Faith*

Sat Sang (सतसंग) : Living association of living *Guru*.

Vide *Radhaswami Faith*.

Sat Purush (सत पुरुष) : Living embodiment of the Perfect Soul [Sans. *sat* -living, and *Pur*.

Sat Lok (सतलोक) : the centre of Life ; Anterior Fontenelle the fissure in the middle of the Skull bones of a child. This is the entrance to the Pure Spiritual Regions or *Chautha-pad*.

Shew (शिव) ! the presiding deity of the Air Element ; controls and regulates the *Prans*, seated in the *Hridaya chakre*. He represents the Sub-conscious state *Tamo-guna-vastha* i. e. the involuntary actions whose regularity gives prosperity and happiness.

[Sans. *Shew* शिव -prosperity or *She* -sleep
Vide *Hridaya Chakre*.

Swadhistan (स्वाधिष्ठान) ; vide *Indriya Chakre*.

Sahas-dal Kamal सहस्रदल कमल or Sahasrara सहस्रारा;

centre of the eye-brows The centre just "above" the *Ajana Chakre*. It is the confluence of the *Pind* or Gross and the *Brahmand* or Mental or Subtle regions in the body. It is the seat of *Virat* the wakeful *Brahm* the presiding deity of the Subtle or *Brahmand* regions. It is called "thousand petalled" since it works in a thousand ways This is the first centre in the *Anand-mai Kosh*. [Sans *Sahasra* (सहसरा) thousand, *dal* petals and *Ar* (अर) spokes of a wheel], Vide *Brahmand & Virat*.

Sparshendriya (स्पर्शेन्द्रिय) hands. Vide *Indriya*
Sharvanendriya (श्रवणेन्द्रिय) ears.

Swapna (स्वप्न) ; Sleepy mental, or dreaming state of the individual-Entity. This occurs when takes his seat in the *Kanth chakre*- Vide *Jeev*.

Sushupti (सुषुप्ति) : deep-sleep or dreamless condition when 'Jeev' has his seat in the *Hridaya chakre*. Vide *Jeev*.

Sharir (शरीर) ; body. The human frame is made up of three bodies the *Karana* (Causal), *Sukshma* (mental or subtle) and *sthula* (Gross) according to the principle of the Trinity. [vide *Triloki*].

The physical or gross body works, the mental or subtle body thinks and the causal body enjoys,

The three bodies or *Sharirs* are subdivided again in *Koshas* for convenience. Vide *Kosh*.

Sutratma (सूत्रात्मा) the Causal *Brahm*, the omniscient soul threaded in and out of all the creation. Another name is *Hiranya Garbh*. [Sans. *Sutre* (सूत्र) thread *Atman* (आत्मन) soul. Vide *Hiranya Garbh*.

Shabd (शब्द): literally it means "sound" this is the sound-principle. It is the highest Essence of the **Radhaswami Faith**.

This is of four kinds (1) *Para*, the in-audible transcendent form of sound. (2) *Pashyanti*, the visible form of sound, (3) *Māthya*, the visible as well as audible sort of sound, (4) *Vaikhari*, the externally audible sort of sound expressed or heard by the organs of Sound, the Mouth and the Ears.

All *Yogas* aim to reach or acquire the state of the *Para* beginning form the *Vaikhari*.

Saman (समान): one of the five *Prans*; the equalizing breath; quickens the physical heat; seated in the navel helps the digestion and distribution of food etc.....to the body.

[Sans. *sam* (सम) equal, *An* (अन) to breathe.]

Vide *Pran*,

Sachidanand (सच्चिदानन्द); the balanced state of the states of *Sat*, *Chit*, and *Anand* (Bliss); Denotes the Unity-in-Trinity. This is otherwise called *Aum* (om). Vide *Aum*.

Sat yug (सत युग); the Golden Age of the world.

Vide *Yug*

Sumiran or **Smaran** (सुमिरन or स्मरण); the Name-Principle in the practice of *Yog*. Recollecting the Holy Name and being absorbed in it so as to attract the Holy Ideal and realize it "again"—because he was one with it and now he wants to be one-with it again.

[Sams (स्मर) to remember, or recollect.]

Vide *Radhaswami Faith*.

Shunya or **Sunn** (शून्य): literally empty, void or oblivion. The region of *Brahmand* where the *Brahm* is in the deep-sleep condition. The Mental cosmos is asleep as it were. The mind is steady, unwavering, undisturbed in meditation at that centre. Hence its name.

[Sams. *Shunya* (शून्य) = empty or lonely].

Soham (सोहम); literally "It is I"; this is the attribute of *Ahankar* or individualisation.

Sohamkar (सोहंकार); The presiding deity of the causal-region or *Parabrahmand* where the Ego-principle begins to take shape.

Tam (तम); the attribute of gloom or darkness.
[Sans. *tam* — to be disturbed or fatigued by any agency]. **Vide Sat.**

Tan-matra (तन्मात्रा); the rudimentary invisible 4 state of Elementary Matter; the smallest measure. Hence it is the radical of an Element. This can be perceived only by an organ of sense, i.e. it is the object of the organ of sense, not the object of the organ of action.

The five tan-matras are:—

Shabd-tan-matra similarly **Sparsh Rup, Ras, Gandh.** (touch, form taste, smell) **tan-matra.**

[Sans *tan* तन् = to stretch or distend; *ma* — measure].

Tejas (तेजस); name of the individual-Soul *Jeev* in the dreaming condition when he is full of power and can create or uncreate anything he likes; resembles the *Antaryami*. **Vide Jeev** [Sans. *tejas* — shining one].

Turiya-Avastha (तुरीयावस्थ) Fourth State.

Vide Chautha pad.

Tri-netre (त्रिनेत्र) Third-Pupil. **Vide Ajana chakre.**

Tri-Kuti (त्रिकुटि); seat of three-eminences. The seat of triplicity or triads *Sat, Raj, Tam*; *Sat, Chit, Anand, Shew, Brahma*, and *Vishnu* etc etc. The seat of *Onkar* or *Antaryami* or dreaming *Brahm* in the subtle region or *Brahman*. Hence the "heart of the *Brahmand*."

Triloki (त्रिलोकि): This represents the principle of tripli-city in case of the Universes. The Trinity, the Subtle-State of *Onkar* (i. e. *Aum*, the Unity of the Trinity *Sat, Raj, Tam* or *Sat, Chit, Anand*, Causal, Mental, and Gross takes its definite shape in the Gross-Universal. This is called *Triloki*. The three Worlds of *Triloki* are;—

(1) Div, the supernal or superior-region.

(2) *Antriksh*, the stellar or Interior-region.

(3) *Prithvi* the terrestrial or Inferior-region.

Udan (उदान): one of the five *Prans* or Vital-breaths of the body, seated in the throat, acts upwards. This is considered to assist the Spiritual ascent. [Sans. *ud* (उद्) — up, *an* (अन) — to breathe.] **de Pran**

Salok yog (सालोकयोग) Union due to being in the same region as the Ideal.

Sameep yog (समीपयोग) Union due to being in the vicinity of the Ideal.

Sa-yuj yog (सायुज्य योग) Union due to becoming one with the Ideal.

These are the four sorts of experience felt by the *Gogs* at every stage, during his practice.

Udgith (उद्गीथ) the song of Emancipation : The celestial Song sung by Pran only, without any external agency. Hence it is called *Pranav* also. [Sans. *ud* उद्--up or emancipation, *Gitih* गीथ--song] *Vide Pranav.*

Upasthendriya (उपस्थेन्द्रिय) organs of generation. *Vide Indriya.*

Vishv (विश्व) : literally the Universe ; The name of the wakeful individual-entity when he is in the worldly condition. *Vide Jeev.*

Vishwanar (विश्वानर) : literally relating to all mankind. The rule of the aggregate wakeful world [Sans. *Vish*--all, entire, to entire and pervade, *nar* (नर)--mankind]

Virat (विराट) : the wakeful Brahman, the presiding deity of *Sahasdal-Kamal* ; resembles the *Vishv* or wakeful *Jeev*. *Virat* is many-headed and many-handed etc. meaning thereby that he is working in a thousand forms. Literally the word denotes "going great sound" [Sans. *vi* वि--great, *at* राट--sound] *Vide Sahasddl Kamal.*

Vigyan-mai Kosh (विज्ञानमयकोश) : the sheet of Intellect. This is Subtler than the *Mano-mai-Kosh*. This is included in the *Mental-body* as it is closely related to the *Mano-mai-Kosh*. *Vide Kosh and Mano-mai-Kosh.*

Vigyan-Yog (विज्ञानयोग) : otherwise called *Gyan-Yog* [Sans. *vi* वि -- separate or discriminates, *Gya* ज्ञ - to know, knowledge] Knowledge of the Supreme Being through the discriminative faculty of Intellect. *Vide Gyan-Yog.*

Vedas (वेद); inspired holy writs of the Hindus bearing Sacred Knowledge throwing light on the various problems of Life. These are considered to be the older books of the world. They are four *Reg Veda*, *Yajur Veda*, *Sam Veda*, *Atharv Veda*, [Sans. *vid-to know*]

Vayu (वायु) air, second of the five elements in creation. In the Subtle state it is "airity." Its seat is in the heart-region. The presiding deity is *shew. शिव*

Vagendriya. (वागेन्द्रिय): mouth. *Vide Indriya.*

Vyan (व्या): one of the five *Prans*, which combined the body into one unit and keeps it in tact. Its seat is everywhere. It is diffused breath: [Sans. *vi वि -- before an (अन) breath*]
Vide Pran.

Vishaya (विषय): any object in general, and especially the "object" of the senses colour, form, flavour, order and sound. [Sans. *vi (वि)--before Shi (शि)-- to bind*].

Vishuddhi Chakre (विशुद्धिचक्र) *Vide Kanth Chakre*
See Indriya

Vaikhari (वैखारी): Gross form. Sound by the mouth, lips, tongue, etc; external expression of Sound, qualitative, descriptive, written and spoken etc. Its seat is in the region of the neck. [Sans. *vi वि before Kh ख-- organ of sense ra. र -- to get or give.*
Vide Shabd.

Varnatmic Avastha (वर्णात्मिक अवस्था): the state where the Sound becomes utterable by words etc. i. e. the external-world condition. [Sans. *varn वर्न् -- to point, or alphabets and Avastha अवस्था--condition*].

Vishnu (विष्णु): the deity presiding in the navel, controlling and ordering the heat of the body or five element in the Universe. It is the preservative-power. [Sans. *Vish to enter pervade*].
Vide Nabhi Chakre

Yog (योग): [Sans. *yuj युज-- juncture, union etc.*]

A system of training by which, certain ganglions which are considered to be the centres of certain powers

such as are displayed in the various activities of Life are activated and stimulated.

The aim is to attain the condition of Supreme Bliss by uniting the individual-Soul with the Supreme-Soul. This is done by raising the seats of Consciousness of the living-entity or the individual-Soul from the Sub-conscious to the Conscious, thence to the Super-conscious, thence to the Fourth Stage or Turiya-Avastha, and beyond. Hence, of this breaking open the coverings or screens or vestures (*Kosh*) in which the embodied one is inclosed, broadly speaking, there are five sorts of *Yogs* pertaining to the five sheaths (*Pancha-kosh*), of the body:-

- (1) *Hat Yog* pertains to the Gross or visible body.
- (2) *Pran Yog* Breath-screen.
- (3) *Mansic Yog* Mind-screen.
- (4) *Vigyan Yog* Intellect-screen
- (5) *Anand Yog* Bliss-screen

Through these different *Yogs* one opens up a Channel of communication with the Supreme-soul and hence these methods of God-Realization are called *Yogas* or "Unions"

Vide the different *Yogs*.

Yug (युग) : The age of the world, according to the *Hindu Shastras*, is divided into four cycles. First, *Krita Yug*, or *Satya Yug*, the time when the Spiritual instinct of man is at its highest; second, *Treta-Yug*, when the Spiritual instinct lessens; third, *Dwapar Yug*: when the Spiritual instinct is still less; Fourth, *Kali-Yug*, when Material Power overwhelms the Spirit-Power; then the world-creation ceases. Then comes the period of renewal of the world again. So the time goes on, again and again.

Sushmna (शुष्मना) : The most important channel of the Vital Spirit inside the body, between the *Ida* and *Pingala* arteries. This is the only artery which reaches the top-most part of the brain, and is the only one which passes right through the different centres of the body. This is the Spiritual Path, which leads the Spirit upwards in a well-balanced state. [Sans. *Su सु*-handsome, *Sam सम* even].

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LIGHT ON THE ANAND-YOG
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SAHAJ-YOG

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* INDIA *

ERRATA OF SERIOUS MISTAKES

Page	Line	Read	For
55	18	XII	XI
56	1	From	Form
63	21	I wish	wish
93	1	पूर्णतुर्ण	पूर्णतुर्ण
95	2	अज्ञ	अज्ञ
103	23	Sangh	Sang
104	Fig.	Sat, Raj, Tam	Sat, Chit, Anand
„	Last line	Triune and	Triune Hand
105	4	“ A ”	“ ”
„	9	“ M ”	“ ”
106	11	Mirror	miror
„	18	Mirror	Minor
„	22		Miror
208	Last line	in 'Anand-mai-Kosh' :	read “begins here.”
209	Second line	in 'Antariksh' :	read “and 'Prithvi'(or.....) of the Creation.”
211	Sixth line	in 'Chakre' :	read “working of these”
212	Third line	in 'Chaitanya' :	read “Jad” for god-
„	First line	in 'Chit' :	read “Thinking, or”
„	Sixth line	in 'Chauthapad' :	read “In the Radhaswami Faith”
217	Fifth line	in 'Jeev' :	“ In the wakeful”
218	Second line	in “Muladhara” :	read “origin or principal Basis ; is the same”
„	Fifth line	in 'Man' ;	‘position’ for ‘osition’

- 219 Eighth line; read "position, all kinds"
 „ Fifth line in 'Manomaikosh'; read "This
 and the"
- 220 Fourth line in 'Nabhi Chakre'; read
 "preserving" for 'reserving'; and also
 "gives" for "jives"
- 221 Second line in 'Para': read "below the
 navel"
 „ Fifth line in 'Pran': read "living form
 or body"
- 222 Third line in "Para-Brahmand": read
 "Para-Brahmand or Causal Universe
 or Karana Loka"
 „ First line in 'Prithvi'; read "the Sthula
 or Gross Material form, representative"
- 223 First line: Remove the word "form."
 „ Third line in 'Prakriti'; read "the pri-
 mal or fundamental"
 „ Read 'Radhaswami' for 'Radhasenami'
 „ Read 'Radhaswami Dham' for "Radha-
 swami Dayal"
- 224 Fourth line in 'Radhaswami Dayal';
 read "idea of the Divine Ideal"
 „ Last line in 'Radhaswami Yog'; read
 'Holy Ideal'
- 225 Second line in 'Sat-Purush'; read
 'Purush' for 'Pur'
- 226 Seventh line in 'Sharir'; read "into
 five Koshas"
- 227 Eleventh line in 'Shabd'; read "begin-
 ning from"

- 229 After fourth line; read "Sarup-Yog, Union due to immersion into the Ideal."
- 229 Seventh line ; read "experiences felt by the Yogi"
- „ Fifth line in 'Virat': read "Giving great Sound"
- 230 Third line : read 'oldest books'
- „ First line in 'Vyan' ; read "combines"
- „ Second line in 'Vishaya': read "Odour" for 'order'; and "See Indriya" must be at the end of "Vishaya."
- „ First line in 'Vaikharī': read "Gross form of Sound expressed by"
- „ Third line in 'Varnatmic Avastha'; read "to paint"
- „ Second line in 'Vishnu': read "Fire-element".

